IF All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to directed, (FOST PAID,) to the General Agent.

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three times for 75 cts .- one square for \$1 00. The Agents of the American, Massachusetts, masylvania and Ohio Anti-Slavery Societies are aurised to receive subscriptions for the Liberator.

Figureial Committee. - Francis Jackson, Ellis GEST LORING, EDMUND QUINCY, SAMUEL PHILBRICK, WEYSELL PRILLERS. [This Committee is responsible anly for the financial economy of the paper—not for ar of its debts.]

WM. LLOYD GARRISON, EDITOR.

OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN ARE ALL MANKIND.

NO UNION WITH SLA / HOLDERS!

THE U. S. CONSTITUTION IS "A COVENANT WITH DEATH AND AN AGREEMENT WITH RELL."

Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to ecure the perpetuity of their dominion over their slaves The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves-an entagement positively prohibited by the laws of God, elivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a repreentation for slaves—for articles of merchandize, under the name of persons. . . To call government thus constituted a democracy, is to insult the understanding of nankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VI-TAL AND ANIMATING SPIRIT OF THE NA-TIONAL GOVERNMENT.'-JOHN QUINCY ADAMS.

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The Liberator.

FOURTH TRIUMPHANT MEETING OF GEORGE THOMPSON, ESQ., M. P., AND HIS CONSTITUENTS.

LONDON, August 15, 1851.

There were two features of Mr. Thompson's meetnes with his constituents, from which the readers of the Liberator derived their principal interest in themheir result as affecting his Parliamentary standing in stry, and their influence upon that great cause with which his mission to America was identified. The first point may now be regarded as settled, and I sill forward you reports of these meetings solely as ratifying and important evidences of the anti-slary elements which exist in this metropolis, and which I trust will soon be collected and concentrated o aid you in your efforts for the overthrow of the

at national evil of America. In reviewing the four meetings which have now sen held, Mr. Thompson may, without vanity, adopt language of the ancient hero- Veni, vidi, vici. Wherever he appears, the threatened enemy disappears, and the people receive him with triumphant rlamations. The experiment upon the popular feeling of the Tower Hamlets has now been made with te success. The hopes which were once enteraned by a certain aristocratic and sectarian clique in he borough, of not only ousting him, but his colleague also, and of obtaining for their genteelly-religious minees both seats, are now clean gone. But with those hopes they perceive is likely to go also whatever eteral influence they once possessed. Based, as that influence has been, upon the sandy foundation of wealth, sectarian standing, and an insincere profession liberal political principles, its undue exercise has nied a storm that has brought the whole fabric to the ground. To restore that influence, they have been ompelled to change their tactics. Brought down rom their high position as dictators, they are now fain to sue for permission to come in as colleagues. Having been rejected as patricians, they now wish to min public standing as the friends of the man, whom, chind his back, they have in vain attempted politially to crush. There is no degree of meanness to which such men will not descend, for the gratification of their petty ambition ; no depth of public humiliaion which they can endure, which can by possibility work in them a sense of shame, and lead them to a decent seclusion from the eves of the world. They re tried to supersede one of the brightest intellects of our country-a man renowned throughout the world-and by whom? A respectable and venerable gentleman, it is true, but whose name is never heard youd the precincts of Lombard street; and as to whose mental capacity, it is admitted that had he or ly lessessed the same pecuniary means as George mpson, the world would never have known of his nistence. The combined influences of purse and conventicle have, however, failed, and the mongrel arisain admission to the paradise of public favor. nging to the garments of the man whom they just been trying to consign to political damna-Their failure in the second instance will be as and as it has been in the first. The universal hothanks of the people have brought even these Tower elets rulers to profess a belief in George Thomp-4; but, however ingenuous his nature and forgiving disposition, he is too wise to be beguiled by them. will require something more than a mere waaptism to wash them from their sins, and entitle em to discipleship. Whatever position Mr. Thompmay occupy in our British Sanhedrim, it will be the will of God and the suffrages of the people, and not by the mere grace of these Pharisees, who, fore they are again fellowshipped, must not only make a verbal recantation of their former evil princiies, but must bring forth fruits meet for repentance. I have said that the question of the Parliamentary when of Mr. Thompson in the Tower Hamlets is low settled. I do not mean by that, that he will be ject to no further opposition, or intended annoy-You will smile when I tell you, that we have son to believe that his political qualification as a plater is about to be impeached, upon the ground is association in anti-slavery effort with some men actly orthodox in their religious faith; in fact, is is he arraigned for having eaten and drank with inlians and sinners of the American Anti-Sladety! The tool employed for this purpose is be a recreant American abolitionist, named fourny, who, in a letter addressed to the Chairthe Evangelical Alliance, Sir Culling Eard-Bart, published in a work called 'Evangelndom; its State and Prospects,' has cast fections upon Mr. Thompson for his connecthose who are called 'the ultra abolitionists United States.' I will procure a copy of this and farward it to you. Upon the American erning the privileges of foreigners, I do not a right this Yankee has to interfere between a of the British legislature and his constituents. siness has this 'meddlesome foreigner' to national concerns? Do not suppose that I sly urging any such objection. I am only the news is too good to be true. I sincereey may be sufficiently infatuated to come ly with such an accusation. It would afompson a fine opportunity, which I know anxiously seeking, and will, before long,

tances, obtain for himself, of draw-

ntion of the people of England to a com-

etween the lives, labors and principles of

chand of men and women organized under

of The American Anti-Slavery Society,

nfederation of moral Thugs, on both sides of

ic, who have assumed the anti-slavery guise

do not burn incense at the altar of their

idol. I know enough of the justice of my

id be the elevation of each party to their pro-

in the estimation of the world-the first to

the second to an ignominious suspension upon

bbet of public infamy.

to be assured, that the result of such a

ble enthronement in the affections of the

tain facility in assassinating the characters

of the people of the Tower Hamlets since Mr. Thomp-its head quarters almost within the Tower Hamlets, son's return. The question of how their member has have performed their duty towards him. Here there 'Shame !') has been an admitted deficiency. A review of the Mr. Thompson, on rising, was greeted with the reciprocal duties of representative and represented same vehement applause with which he had been reis leading to a recognition of the apostolical principle, ceived on the three preceding occasions. Having a right direction.

ish quarter' of London. As a body, British Hebrews ment and recognition of the principles I hold. For minds of the operatives by interested monopolists and religious rights. I go not to Parliament as the repre Thompson therefore made the free trade question a Catharine's Dock Directors, ship-chandlers, bankers For the fourth time, during the last three weeks, the the interest of the millions beyond, who have been

leged inconsistency of coming to a foreign country, spoke little in that assembly, it was because I am not have given the people of America—as I did, indeed, not paid, British subject though he be, he is placed on and agitating for the physical and social elevation of in the habit of opening my lips where speaking is to a certain extent—some idea of the purposes of our the auction block, and sold to the highest bidder. ulation, while a large mass of his own constituents at home were in a much and perhaps better, said by others. My votes I to his enslaved and starving constituents at Spital- invariably been in favor of righteous and equal govfields. He has come home : he has gone to Spital- ernment for Ireland. They have always been for a fields: he has met those very constituents in open reduction of taxation upon the millions. They have public meeting, duly convened. He has drawn the been, not for a nibbling at the Church Establishment attention of this pretendedly starving and enslaved of this country, and a pruning here and there of its class of men specially to a comparison of their own luxuriant branches, but whenever I had an opportustate and that of the American bondmen. He has in nity of doing so, my votes have been given for the toterms pointed to the American allegation of them- tal abolition of all ecclesiastical establishments, and elves being 'white slaves,' worse off than the Afrian in the Southern States. Whose statement have theory, of the principle of absolute religious equality. these Spitalfield weavers endorsed the truth of, the (Cheers.) I have voted, not for a little extension of American press, or Mr. Thompson's? They have in- the franchise to the people, but I have cheerfully lignantly denounced the lie of the American scribes, gone out into the lobby in a minority of fifteen for the and affirmed the veracity of the British philanthropist. Bad as the condition of those manufacturing righteous demand, which will yet be granted to the operatives may be, socially, from over-competition in people of this country, if they measure their moral e labor-market, owing to a redundant population, and strength aright, if they count their millions, if they politically from a denial of the suffrage, any attempt appear in the aggregation of their strength, and with at a comparison of their own condition with that of wisdom side by side with justice, demand what they American slaves they feel and resent as a foul in- are entitled to-representation in the House of Comsult. They can well understand the difference between personal and political bondage, and the Amerappeal to the sympathies of British democrats in sup- 1834 and 1835, I had the privilege of associating with port of slavery. The assertion of the American press of England and the forced laborers of the United took a visit to that country, where 20,000,000 of the States, is so palpably false, that here it only excites Anglo-Saxon race enjoy a liberty they abuse, and a smile of derision, and a shrug of the shoulders at which they pervert to the ruin and enslavement of the mendacity of the American press; but as the con- millions of their colored fellow-countrymen. (Hear.) stant iteration of the lie on your side of the water I did not go to the United States furtively or clanmay have caused some uninformed but well-meaning destinely, but gathered together as many of my friends people there to believe it, its emphatic refutation by as I could, that I might have an opportunity of exthe Spitalfield weavers on Tuesday last may be useful plaining to them the nature of the errand I was about in disabusing them of their errors. Lynch law is ut- to proceed upon, and having fully stated what my terly repugnant to British feeling: but were it not, I intentions were with regard to the object of my visit know no better retributive justice which could be inflicted upon such misercants as Campbell, than by I then stated, what I intended to fulfil, that I should placing him in the midst of a body of English, Irish, return to England in the month of February ensuing. or Scotch laborers, and reading before his face the I wrote only one letter, apprising my friends on the statements he has made in America respecting Mr. other side of the Atlantic of my intention to visit

George Thompson. sectings hereafter to be held on the same subject, beginning of February. will endeavor, as far as possible, to avoid repetition; but not having my previous reports to refer to, I am sion. I went there, as my friends know, for the purafraid I shall not always perfectly succeed.

election in 1847, and was satisfied that that gentle- ica, that I believe that that country and our own are the representation of the Tower Hamlets. The hon- through all future time. We speak the same lanhis stay in the United States, and had done more good knowledge; we worship at the same altar; we think for the cause of human freedom there than he could through the same medium; we are brethren by blood, possibly have effected in England. Mr. Thompson's of the same parent stock; we are united by comspirations and exertions for freedom were not con- merce; ten thousand links hold us together; fined to the Tower Hamlets, but extended over the grappling irons of this country are thrown over that, world, to the black as well as to the white. He (the and bind it to us, and theirs come over here, indisso Chairman) for himself repudiated the conduct of the lubly to unite us with them. If they do wrong, we British and Foreign Anti-Slavery Society, who re-ceived regular accounts of Mr. Thompson's proceed-work out their great experiment, and prove them-

done his duty to his constituents having been satis- suppressed all account of those proceedings, and wilfactorily answered, has been superseded by the equal- fully permitted the constituency of that borough to ly just and natural inquiry of how his constituents remain in ignorance upon the subject. (Cries of

that the man who serves at the altar should live by briefly stated the circumstances under which the the altar: that he who ministers unto the people in meeting was held, the honorable gentleman saidspiritual things, should be ministered unto by them in Sir, in 1847, I was freely elected by the people of this emporal things. The time is not far distant when borough, without the solicitation on my part of a sinthe propagators of mere dogma will not be the only gle vote. I was elected on great and universal prineachers whom the people will support; but, like all ciples. I never have been, and never will be, whetheforms, whether in Church or State, the practical er I sit for the Tower Hamlets or any other constituembodiment of this principle of justice must emanate ency, the representative of any isolated interest, class, with the people, and will have to fight its way up- or particular policy. The world has gone wrong wards to general establishment against the interested through losing sight of a few great principles; and it opposition of the priests, scribes and Pharisees, who can never be brought right until they are recognized w monopolize among them the treasury of God. and made the basis of the government and the legisla-Whatever may be the result of such an effort as re- tion. I am only the representative and embodiment of gards Mr. Thompson,-and I am strongly suspicious those principles: for their sake I was solicited to stand hat many of his American friends, from very love to for this borough, and for their sake and not my own, im, would regard its failure with complacency,-I I consented to offer myself as a candidate to represent have no doubt that, apart from all personal consider- this constituency. Upon those principles, ever avowations, you will read the expressions of feeling con- ed by me in public and in private, I was elected, and tained in the subjoined report with pleasure, as proofs for them I have lived and labored, from the moment of the progress of the public mind of this country that the returning officer upon Stepney Green declared that I was at the head of the poll by a large The meeting on Tuesday evening was held in the majority, and was therefore member for the Tower porest district of the Tower Hamlets, including that Hamlets. With respect to the issue of this appeal to arge and much-talked-of population of ' white slaves,' my constituents, I am perfectly careless. I seek, first he silk weavers of Spitalfields, and embracing also of all, the satisfaction of my own mind, and next, the the greater portion of what may be called . the Jew- approbation of the public, but merely as an endorselo not interest themselves much in the public affairs myself, personally, I have asked nothing of youof their country. Their own political enfranchise- nothing of the government of this country-nothing ment, even, is left by them more as a thing to be of any living man. (Cheers.) I owe you nothing worked out by the Gentiles, than as a measure of na-but fidelity to principle, and the exertions of my very ional enfranchisement to be achieved through their humble abilities, not for the advantage of this wn exertions. Some opposition to Mr. Thompson borough only, but for the benefit of the 30,000,000 innight have been anticipated in the neighborhood of habitants of these islands, and the 150,000,000 of Spitalfields, from the pernicious views upon the free other British subjects, who are yet to have the first trade question endeavored to be inculcated into the instalment paid to them of their civil, political, and by departing one hair's breadth from the great and hired demagogues. With characteristic boldness, Mr. sentative merely of the Spitalfields weavers, the St. cominent topic of his speech. If an antagonistic at Stamford Hill, or bill-brokers in Hackney. If eling really existed previously upon that important elected at all, I am elected by the people of the Towubject, the voice of truth completely silenced error. er Hamlets alone, not for their sake, merely, but for ectors and non-electors of the Tower Hamlets, in waiting at the door of our impure and unrighteous ublic meeting assembled, came to an unanimous and House of Commons for ages and centuries, demanding nthusiastic vote of confidence in their member, of their rights, constantly having that demand met with pproval of his past Parliamentary conduct, and of contumely and scorn, and being told to be thankful s recent anti-slavery mission in the United States. for nothing. (Cheers.) Well, gentlemen, in the One important feature of this meeting you will not short session of 1847, the longer session of 1848, and fail to notice. While in America, the pro-slavery press the sessions of 1849 and 1850, I was constant and unwere frequently taunting Mr. Thompson with the al- remitting in my attendance upon Parliament. If I not only have spoken upon that subject, but I should useless, and where what I would have said has bee worse condition. He was continually told to go home leave to speak for themselves. (Hear.) They have their course, as a republic, has been downwards in its

mons. (Cheers.) Year after year, for a long period, invitations have ican republicans will therefore gain nothing by their been sent to me from the United States, where, in some of the noblest reformers the world has ever seen. specting the relative condition of the free laborers | Yielding to those invitations, in October last I underthem, and in that letter I stated that I could only re-In giving you the proceedings of this, and other main with them until the latter end of January or the

the universal acknowledgment, in practice as well as

people's charter, believing it to be a reasonable and

I went over to that country upon no specific mispose of addressing the people of that country upon Mr. PROUDMAN, upon taking the Chair, said that subjects of great and common interest; for, here let e had supported Mr. Thompson at the last general me say, although I generally speak harshly of Ameran had done his duty to his country and the world, linked indissolubly in destiny together. We must be whatever might be said about his recent absence from ever bettering each other or injuring each other, orable gentleman had had good reasons for prolonging guage; we drink at the same common fountain of wisely and prosperously governed. (Cheers.) Amer- twenty-five years hence-without a wife or husband quarrelled with, denounced, despised, but there it a child to read the Word of God. (Loud cries of Under these principles, thirty or fifty millions rejoice a haif, and not a woman among them all who can dein white skins, equal rights, a pure administration of law, and an efficient government, competent for the the victim of the brutal lusts of any republican ruffian accomplishment of all the purposes for which govern- who chooses to command her body for the gratificament should be established. But if the experiment tion of his foul desires. (Loud cries of 'Shame,' and fails there; if, instead of liberty, we find license; if intense sensation.) But this is a British as well as that republic should become a conspiracy only to en- an American question. In my youthful days, I lave others; if the march of republicanism in Amer- plunged with ardor into the contest for West Indian public, and thank God that he lives under a desporolonged cheering.)

nind when I went to the United States, although my ddresses would occasionally have been on the subject of slavery-for I could not have disguised my nents upon it -- that question would not have been the chief, still less, the universal and exclusive opic of my public addresses. I went to the people that country to explain great questions of mutual nterest to them and us. I went to them to speak pon the great question of free trade. And here let ne say, that I am the more desirous of speaking plainupon that subject, because I am standing in Spitfields. When I canvassed the electors of the Tower righteous principle of free trade, I could secure my election, I would not do it. (Cheers.) I am here again to say, that whether I receive a vote in Spitalfields at the next election or not, no matter what the prospect may be or the certainty may be, I stand by the principle of free trade. (Cheers.) While I know there is much yet to be done to right the ship, and ple to others. that free trade is not the sole and all-comprising panaces, I will maintain free trade, and go on to throw from the other side of the vessel whatever dead weight and encumbrance there may be, that the vessel of state may float evenly and prosperously as she might upon a Pacific ocean, enabling all men to work out the taken out of the vessel, and put into prison; and bebenefit of the entire human race. (Cheers.) I should ral occasions, I attempted to show them, that whereas gentlemen, I denounce that system, whether I stand tendency from the day of their Declaration of Independence, ours has been upwards; that, thank God! we have latent and innate energy enough, from period to period, to struggle upwards, although lying under a superincumbent mass of abuses that might and would have destroyed any people but a people like ourselves. I wanted to gain-and I think I have secured for the future—the sympathy and co-operation of the truly noble in America. I think I have linked hand to hand and heart to heart the reformers of this country with the genuine reformers of the United States; not that the men who are for sectional interests-who are all North or all South-who are protectionists in Massachusetts or rampant free traders in Carolina : not like those true reformers, who take great and far-seeing views of the operation of their principles, and maintain those principles, through evil and through good report. But, gentlemen, on my landing in the United States in November last, and at a meeting which was held to welcome me to the country-and prior even to my arrival-I was met by a hostile press, by a hostile pulpit, by warring interests, political and commercial, which combined to declare that, throughout the United States, I should not be heard upon American soil. I felt my rights not only jeopardized, but absolutely denied. I was nscious only that I was there to maintain a great principle in my own person; and although I was one ouncing me every morning, I determined to remain, heard as a man upon every rood of God's dominions, mission, in the eyes of multitudes in this countrydouble that period. I have returned triumphant. I in the Bay of Trafalgar, or chasing pirates among the

hath this extent, no more.' circumstances, I did right or wrong; whether, under brutal struggle, and unless it be with carnal and corthe circumstances, I wilfully forsook my duties in poreal weapons. Parliament, or intended to discharge them to you as

A gratifying reaction has taken place in the minds | ings in America; and yet, although that Society had | selves capable of self-government, they establish in the | there is any system at home in the remotest degree eyes of the world the truth, that man may govern analogous to the slavery of America, I say the asser-himself, and that he requires not the intervention of a tion is false. (Loud cries of 'hear.') I speak of the state government in matters of religion, nor an hered-slavery of the United States-of the slavery of three itary prince in matters of civil policy, in order to be millions and a half to-day, but of seven millions in ica is the great crucible into which some of the most among them all, with not one human being to-day vital principles have been thrown. Those principles who may not to-morrow see every tie that binds him are now passing the ordeal; if they survive, if they to his kindred cut asunder, and himself sold to be come out pure, if they are equitably applied, the taken three thousand miles away from the land where cause of Democracy is vindicated before the world. he had been raised. I speak of three millions and a It will then be no longer a theory, but an establish- half who are in a condition and under laws so infered fact; it will be no longer a thing to be carped it, nal, that it is death for the second offence of teaching will be, living and acting over the broad Continent. 'Shame.') I speak of a nation of three millions and fend her own chastity, and who is not liable to become

> ca shall be the march of rapine, ruin and wrong; if emancipation, and carried with me the sympathies of the might of a free people shall be put forth, not to my countrymen wherever I went, in almost all the cless, but to curse, not to break fetters, but to bind large cities of this empire. I maintained a successful them on the limbs of others, then, I say, there is not controversy with the supporters of West Indian des-Tory in the old world who may not spit at that re- potism, negro slavery. Well, gentlemen, that agitation issued, as you know, in the entire abolition of tism, or a mixed monarchy like our own. (Loud and slavery throughout our West Indian colonies, the Cape of Good Hope and the Mauritius: but if we would carry out our measure of justice to the West Had I been left to accomplish the plan I had in my Indies successfully, we must assail negro slavery wherever it exists upon the face of the earth. Our own West India colonies lie contiguous to the Southern States of America, and the colored people in our colonies may be enslaved again, and the West Indies be made portions of the slave territory, if we do not only defend them, but carry the war into the enemy's camp, and promote the cause of emancipation in the Southern States of America themselves. It is only by ceaseless vigilance and activity that you can keep what you have got. The man who says we have done with the contest about slavery knows nothing of the vigilance of the Slave Power, which is ever the same, going about like a roaring lion, seeking whom it may devour. The man who would preserve his liberty must keep his armor on and his sword bright. He who would protect the freedom of the British empire must neither place his faith in princes, nor senators, nor councillors, but he must be himself the guardian of his own rights, and set in his own person an exam-

> > Gentlemen, you may not be aware of the insolence of the Slave Power of America. You may not, perhaps, know, that even colored seamen, being subjects of her Britannic Majesty, cannot enter a port in the Southern States of America, without being instantly fore he can be released, his jail fees must be paid, and his bills for board and lodging; and if these bills be

upon this or the other side of the Atlantic. (Cheers.) Then again, gentlemen, we have possessions lying on the other side of the great lakes. We have por sessions in Upper Canada, to which are every day flocking troops of human beings, foot-sore, haggard, exhausted-flying from the talons of the Republican eagle to find shelter and security in the mane of the British lion. I am glad that they do thus take shelter in British dominions. I trust that, from the Bay of Fundy to the Falls of Niagara, and from the Falls of Niagara to the margin of Lake Superior, and from thence to the Pacific Ocean, every acre of British territory in America will remain hallowed ground, sacred to liberty, the asylum and stronghold for fugitive slaves from America. (Enthusiastic cheers.) But. gentlemen, this leads to an eternal war between the pro-slavery community of the United States, and the anti-slavery community of our own possess Montreal, Quebec, Kingston, Toronto and Hamilton, there are men settled, who, although British-born subjects, yet, from their American associations, are pro-slavery; and this especially in those lately from America. As long as there is slavery in America there will be pro-slavery imported into Canada, and that country will never be free from the pestilential influence of the corrupt pro-slavery of the United States, which will inevitably find its way into this

part of Her Majesty's dominions. In many of its aspects, this question is an English against twenty millions, with a thousand papers de-question. Now, gentlemen, I am not here to-night to make an apology for advocating these principles and, seat in Parliament or no seat in Parliament, displeasure or approval, poverty or riches, danger or security, life or death, I felt that my mission for the deserve liberty at home, while we are willing to give noment-it had not been sought by, but had overtaken me-was to remain, and maintain my right to be there is this great drawback upon the virtue of my I said, 'I will be heard,' and I was heard. Instead, mine was a moral conflict. I was not dressed in red however, of my visit being one of pleasure and recreation for four months, it was a perilous war for nose of the Grand Turk, blowing up a French vessel have not visited a spot of American soil in which I have not conquered the prejudices of the people, and zette would have published my doings, and given the Russell's reform bill nobody knows. It will very have not conquered the prejudices of the people, and zette would have published my doings, and given the turned those who might have been enemies but an number of prizes I had taken, and I should have turned those who might have been enemies but an hour before, into friends and allies for the future. come home to be hailed—not, I hope, by my present hour before, into friends and allies for the future. Gentlemen, this is my offence. 'Its head and front constituents; I trust they are better minded (c -but by fine ladies and gentlemen, who can see no You are here to-night to say, whether, under the

Gentlemen, I was fighting almost every hour that I had endeavored to discharge them in previous I was in America. I was in perils by day and perils years. I was placed unexpectedly in circumstances by night; in all sorts of perils but those of false where it would have been recreancy to principle brethren. Truer friends no man ever possessed than I and personal cowardice to have forsaken the ground, had in America. (Hear.) Well, gentlemen, still I and come home with a white feather in my cap. must say that you have a right to be dissatisfied. I Gentlemen, I spoke continuously-often three times should not be satisfied with you, if you were not disa day-on the question of American slavery, and al- satisfied with me. (Laughter.) No man has a right ways to audiences which were just as large as the to be four months of the session away from Parliacapacity of the building in which I spoke. And ment, and nothing heard from him meanwhile, and ow, let me tell you that the question of American expect to find his constituents-good, easy peopleslavery is an English question. It is very easy to say that we have slavery at home. If, by the utter-a word of explanation has been uttered by him. You ance of that expression, it is meant to assert that did well to be dissatisfied; be the same with every the line close; do not make the circle so circumscrib

other man. (Cheers.) One word in your ear, but los t go no farther : Not only ask what your representative has been doing abroad, but, if you happen to have wo, what the other, in the meanwhile, has been doing at home. (Cheers.) Great as the cause of human liberty may be in America, I do not hold-far be it rom me to do so-that it is right for a man to come under an engagement to any constituency, and then break that engagement and go elsewhere. A man hould be off with his old love, before he is on with new. [Langhter.] He is bound to quit one master efore he engages with another. My only apology is, that I did not intend to be absent. As God is my witness. I meant to have been here within a few days fter the opening of Parliament.

I have now placed the circumstances before you. again repeat that I was morally compelled to take he course I did. I could not without desertion-I ould not without apparent recreancy-I could not rithout a manifestation of what would at least be onsidered a want of personal moral valor-I could not but have remained there. I did remain there; and I must say, gentlemen-although I leave you to judge for yourselves upon the matter-that, looking at the course things took in Parliament during the last session, had I been here, it was precious little I could have done. If you could elect Gabriel, the Archangel, or if you could command Paul from the rave, and invest him with human dignity, rights and rerogatives, as member for the Tower Hamlets, and end either of them into the present House of Comnons, I tell you frankly, that neither the angelic being on the one hand, nor the great apostle on the other, could do any thing in such an assembly. (Hear.) There were good men there when I was abent; what have they done? What have been the ruits of the session-what the end of it all? What do Mr. Hume, Mr. Cobden, Mr. Bright, and Mr. Fox, say of it at its termination? Nothing can be done with this House. We turn to the Gentiles, and to the Jews, of course. (Cheers and laughter.) We turn to the people. This brings me to the great work of the people. Let me quit myself-the most unworthy topic on which I could debate-and come to this imrtant and vital point. Have a reform of the House of Commons; have yourselves represented there. It is your House. Not a lordling has any constitutional right to be there, unless the great body of the people of England should prefer a beardless scion of a degenerate house, instead of a man, one with themselves in sympathy, in hopes, and in destiny. I say, not a lordling, by virtue of his aristocratic connections or his patrician ancestors, has any right to be there. He is an interloper; he is an intruder; he is an usurper. As Christ whipped the money-changers out of the Temple, so would I have the people of this ountry, with a whip of cords, scourge every drivelling patrician out of the people's House. (Cheers.) Does that body represent the people? Nothing in the world less. It represents the Church. Touch the Church, and see how they lift up their heads and hiss. It represents the army and the navy. Touch them, and see how colonels, captains and commodores, blues d reds unite on all these question and talk about the gallant exploits of this and the other great branch of the national service. It is a representation of the monied interests-a representation of a long list of patrician families; but it is no representation of the people. Why, the real representatives of the people there are insignificantly and contemptibly few. Were you to close the gallery of the House, and shut out the reporters, why, I tell you that Methuselah himself might have gone into assembly at twenty-one, and remained there till he died, at nine hundred years old, without effecting any good whatever for the people. So that if you rightly estimate the amount of good I might have effected, had I been in the House of Commons, and set it over against what I did while absent-for I think you must admit that the world has gained something from my being in America, when I might have been sitting in St. Stephens upon easy cushions, or going out in the lobby to vote in minorities ranging from one to eighty -you will find that you have not been much damaged by my absence from Parliament.

reform of Parliament. Well, you may have it, if you like. Lord John Russell promises you an extension of the franchise. (Cries of 'Oh!' 'We won't have his reform.') Gentlemen, a word for Lord John Russell. Thanks to the power of public opinion in this country, manifested in a thousand ways every morning through the diurnal press, the minister is just what the people choose to make him. Show me the minister who can, session after session, keep the Jew out of Parliament, for example; and I say the people have not yet spoken out in their strength and omnipotence in behalf of the Jew. Show me the man who can announce, from year to year, under various disguises, the doctrine of finality, and then I predict from that the people are not behind him, pushing him along with uncontrollable power. If they will leave him alone in the hands of those uncircumcised Philistines who are in that House, they have all power over him. He must either depend upon the people of doors, or truckle to the time-serving votes of much depend upon the people themselves. For myself, I do not mean to let the next five or six months go unimproved, if I can help it. (Cheers.) Let me get my reckoning over in the Tower Hamlets (laughter); let me hear the verdict and know the worst, and then I will sow beside all waters until the month of February next. If I have been guilty of a lapse on account of my absence in the months that are past, I will now turn to the Parliament of the whole people, and do there what I never could do in the Parliment of the House of Commons,

You want, gentlemen, above every thing else, a

That reform bill will be what the people of England shall choose to say it shall be. Ask enough; demand all that justice sanctions you in demanding; you can but take less. You never go to a man who owes you twenty shillings with a bill for fifteen; you demand whole sum. If he cannot pay more than fifteen, you give him a receipt for that amount, and call again some other time for the odd five. (Hear and laughter.) Be it so in the matter of reform. Do not draw

ed as to leave one man out. Who am I that I should say to my fellow-man, 'Stand by yourself, for I am better than thou'? Is he weaker than me? much the more does he want the suffrage. Is he poorer? He wants it to shield him from the tyranny of wealth, combination and power. Is he ignorant Why is he so? Because the State saw him from infancy lacking knowledge, but never took him to the well of living water. Is he vicious? The first step to be taken to turn a vicious into a virtuous man is to settle accounts with him. Owe him nothing; cancel the debt, and thereby prove that you are his friend; and although he may be brutish to others, he would be more than brute, if he was not brother to

Gentlemen, be up and doing on this question of national reform. I have no fear that this borough will not do its share of the work at the next general election. When the hour comes, the man will con with it, whoever that man shall be. Look for principle. Wealth you might find, but wealth is not always conjoined with worth. The men who has wealth will legislate to keep and increase it. Better take poverty and principle, than bloated wealth, with its indifference to the people, and its total ignorance of their wants and sufferings. Choose virtue, and do not shun it, although it should not ride in a coach and six, and be able to spatter the mud from its wheels into your plebeian faces. (Cheers.)

Gentlemen, I have done. I am here to answer ev ery question you have it in your power to propose. Find fault with me just as long, as strong and as fully as you please; but let us part friends. If I have done my duty, say so. If I have abated nothing of my principles, if I have never sold either you or myself, if I am here to-night to defy every political opponent I have in the world to point to an act, speech, entence, or syllable that wars with any great principles lying at the foundation of the happiness and rights of the people of this country or elsewhere, let him do it. I defy my bitterest opponent to point to any such instance in my entire life. I have endeavored to account for my absence. My reward for my labors in America is this-that ! was permitted, with some additional importance derived from your suffrages, to scatter the seeds of true and genuine liberty broadcast over a very large portion of the United States. I was not merely the first member of Parliament who had ever done this before, but I was the only Englishman, not being a republican by citizenship, who had ever done it. I did it faithfully, I did it fearlessly, I did it successfully. I am here to receive your verdict. Happy shall I be to be your representative, with this additional recommendation of you to me, that you approve of my conduct on the other side of the Atlantic; if you can say, three thousand miles of sea have not severed us in sympathy or in hopes from the slaves of America." (Cheers.) Those principles which prevailed in the Tower Hamlets you carried there, and in enunciating those principles, you not only represented yourself, but us also.' If, I say, you can speak thus, I shall indeed feel it an honor to represent such a borough. But, on the other hand, tell me that I had not your approval, that I had not your sympathy, and cashier me, and then I will retire into private life, still carrying those principles with me. I should then have the consolation of knowing that I had served you faithfully, but you dismissed me because you thought I had failed in some respect in my duty. I will not be your friend the less, because I have been relieved from the toils and hazards of a Parliamentary career. As a humble missionary for humanity, I will still labor on to the end of my days in promulgating those principles with which your true interests, and the interests of mankind at large, are indissolubly and for ever bound up. (The close of this speech was followed by a loud burst of cheering, which interrupted the proceedings of the meeting for a considerable time.)

Mr. Box (one of the oldest and most venerable reformers of the district) then moved the following res-

'That, being perfectly satisfied with the statement now made by Mr. Thompson, as to the causes of the protraction of his visit to the United States of America, and being highly gratified by the assurance that, while abroad, he was laboring hard, unremittingly, and very successfully, in aid of our transatlantic friends who are engaged in anti-slavery operations, we pledge ourselves to endeavor to cause his return for this borough at the next election.'

Mr. Box stated that it was his wish, had that cour been followed at the previous meetings, to have appended to the closing words of the resolution, pledging the meeting to use their exertions to return Mr. Thompson, the words, 'free of expense.' He (Mr. Box) had, at the last election, moved a resoluti that effect; but he was sorry to say that resolution had not been carried out, but the injustice had been done to Mr. Thompson of allowing him to pay seve ral hundred pounds out of his own pocket. He did not blame the Committee, who had done all in their power to keep faith with the honorable gentleman. He (Mr. Box) trusted, however, that some means would be taken in future to carry out this object.

Mr. ABSELL seconded the Resolution.

Mr. Ambrose (a working man) rose from the body of the meeting to support it. He saw no reason why, as Mr. Thompson approved of the principles of the People's Charter, he should object to receive payment as their member, which was one of the points of reform in that document. The attention of himself (Mr. Ambrose) and several other werking men had been turned to that subject, and the result of their deliberations was a determination, on the part of twelve only of them to subscribe to that purpose the amount of £3 12s annually, and thirty or forty more had already pledged themselves to follow the same exam-

Mr. Pocock was delighted to hear the statement of the gentleman who had just resumed his seat, as the same idea had been broached, and a resolution to carry it into practical operation come to in another part of the borough. If Mr. Thompson were not present, he [Mr. Pocock] should have much to say on the subject. As a testimony of the estimation in which the services of their honorable member, during his recent visit to the United States, were held by the best men in that country, he would take the liberty of reading a portion of the address to Mr. Thompson, delivered by a noble man, the mention of whose name at all the Tower Hamlets meetings had elicited loud applause - William Lloyd Garrison [Cheers]-whose heroic and untiring exertions on behalf of the American slaves entitled him to the gratitude and honor of every friend of liberty throughout the world. [Mr. Pocock then read from the Liberator a large portion of Mr. Garrison's speech at the Farewell Soiree in Boston to Mr. Thompson, the reading of which elicited loud applause.] Mr. Burritt, in his Christian Citizen, had also borne most honorable testimony to Mr. Thompson's labors.

The Resolution was then put, and carried unani-

mously, followed by three times three cheers. Mr. Thompson, in returning thanks, spoke as follows :- Sir. I am bound to acknowledge, however feebly, the Resolution which has been so una ly and cordially passed by this meeting. The first thing that every man is bound to seek is the truth. But it is no less his duty, when he has, or deems that he has, discerned it, to promulgate it. But when, in the faithful discharge of his duty, he meets with the approbation, support and confidence of his fellowmen, that is cheering to him; less as a mark of perso nal approval of himself, than as putting the stamp of public approbation upon the principles for which he lives, and which he deems it his duty to preach. I have been singularly fortunate in my public meetfellow-countrymen at h strangers and foreigners elsewhere. The public meeting that I may attend where my sentiments are outvoted and my principles discountenanced, will be th-

first of the kind during the twenty-five years of my they exist, are perhaps less bitter than in most other at present public life. (Cheers.) I have encountered many audiences deeply prejudiced against me and the opinions I entertained; but on every occasion when I have appeared in public, whether before private or foes, I have felt it my duty, without disguise, without reference to consequences, either to myself or my principles, boldly to declare what I believed to be true and just. Sir, although I heard they exist, are perhaps less bitter than in most other countries. Legislation, with us, has erected no barriers to Christian love and fellowship. We need, simply, an increase of the spirit and power of the gospot time, and fellowship. We need, simply, an increase of the spirit and power of the gospot time, and fellowship. We need, simply, an increase of the spirit and power of the gospot time, and fellowship. We need, simply, an increase of the spirit and power of the gospot to be true and fellowship. We need, simply, an increase of the spirit and power of the gospot to be true and fellowship. We need, simply, an increase of the spirit and power of the gospot to be true and fellowship. We need, simply, an increase of the spirit and power of the gospot to be true and fellowship. The need to be true and fellowship with us, has erected no barriers to Christian love and fellowship. We need, simply, an increase of the spirit and power of the gospot to be true and fellowship. We need, simply, an increase of the spirit and power of the gospot to be true and fellowship. We need, simply, an increase of the spirit and power of the gospot to christian love and fellowship. We need, simply, an increase of the spirit and power of the gospot to christian love and fellowship. We need, simply, an increase of the spirit and power of the gospot to christian love and fellowship.

believed to be true and just. Sir, although I heard the present time, evangelical churches are blesse with the quickening and converting influence of the Divine Spirit, to a greater extent than at any previous many predictions of failure, if I had no faith to begin with, I must be strong in faith now; for I have proved what I always thought, that though men might time for the last ten or twelve years. The greate obstacle which true religion has to contend with, present, is found in the sweeping tide of our prosperity. This has probably no parallel in the his tory of any nation; but I tremble for the results. ture is true to itself, and men will not spontaneously

have their interests, their prejudices, and their pre-

dilections, yet, put truth before them, and human na

bondage, like the American slave; but

'Minds are never to be sold.'

If sold, they are self-sold; if subdued, they are self-

which can make your epistles known and read of all

men. Go forth, every man in his respective sphere,

and though it should be a lesser one, still, let your

light shine! Although it is only for a sun to light a

hemisphere at once, it is for the humblest individual

God ever created to take some other individual by the

hand, and guide him in the way he should go. With

regard to the observations made by the gentleman in

the body of the meeting, I am here freely to confess

that I should deem it a noble act on the part of any

onstituency to pay its members; to say, ' We send

you to Parliament to give your time, your health,

your convenience, your talents, your zeal, your integ-

rity, to us; but we know that coals and candles cost

money, and that even Andrew Marvel's leg of mutton,

which lasted him the whole week, could not be got

without money.' We know that even virtue, how-

over sublimated it may be, gets hungry in about six

O, we serve the public for nothing. Yes, with th

hours. It is very easy for certain gentlemen to say,

or nought?' If you were to do this, I would

The Charman, in reply, expressed his gratification

Three other meetings yet remain, the proceedings

of which, so far as they may be likely to interest the

From the 'Evangelical Christendom' for June, 1851

UNITED STATES.

August Conference-Evangelical Alliance-State of

Religion-Slavery.

Pemberton Square, Boston, April 12, 1851.

sition and relations to the churches, in different parts of the land, enable me, I think, to say this

rith a good deal of confidence. There is decidedly

MISSIONARY HOUSE,

Yours most truly. W. FARMER.

Mr. Thompson by a triumphant majority.

The proceedings of the meeting were then

Thompson, and one additional for his family.

the laborer has a right to receive.

prolonged cheering. 1

W. L. GARRISON.

MY DEAR SIR:

As to slavery, to which you allude, you must no suppose there is any diminution of hostility to it it the Northern States; on the contrary, I believe was never viewed with feelings of deeper detestants. countenance a lie, or voluntarily condemn a truth. [Cheers.] Your verdict to-night will be another of he many evidences that I have received already, that honesty is the best policy; that to speak openly and tion, by the great mass of the people of the Nort boldly is the best policy; and that it is not wisdom, than at present. This abhorrence has been greaty increased by the passage and operations of the infamous 'Fagitive Slave Law.' The simple fact is that the slave power in this country has reached it culminating point. This it knows and feels, an as it is not honesty, to keep back any part of the truth. If I sit again for the Tower Hamlets, I shall sit as I have hitherto done, for the people, as the representative of the principles held, ex animo, by the aralleled efforts to sustain itself people of this borough. But, gentlemen, I will mainible man in the free States has any doubt the tain my position by no mere management, through the influence of any particular clique. I will not accept my seat by becoming the tool of any religious party on the one hand, or of any combination or cabal precious in the ascendant. It has the numbers, in upon political matters on the other. I will show telligence, wealth and power of the nation on it side, and it will work its way through whatever difficulty the pure electric side, and it will work its way through whatever difficulty the pure electric side, and it will work its way through whatever difficulty the pure electric side, and it will work its way through whatever difficulty the pure electric side, and it will work its way through whatever difficulty the pure electric side, and it will work its way through whatever difficulty the pure electric side, and it will work its way through whatever difficulty the pure electric side, and it will work its way through whatever difficulty the pure electric side, and it will side, and the side of the side myself to my constituents, regarding the non-electculties may oppose its progress. The tide comes is slowly, and sometimes the waves seem to be retreat ors as as much my constituents as the electors themsolves. I will sit in the House of Commons not only through the influence of the votes that may be given at the polling booth, but in the strength of public approbation, and the support of the great multiplication and the support of the great titudinous non-elective body of this great section of the Metropolis. Sir, in years past, I have appeared in the most public manner, periodically, before my of my stewardship. Let this meeting, for this district, at least, suffice for that purpose for the past constituents, for the purpose of rendering an account ed with difficulties which a foreigner cannot well ap year. Let it have, if you please, a retrospective effect, so that the reckoning may come down even to can-we have the worst of it-and I know the to-night. To-morrow I will begin again, and hope cannot be so anxious for the removal of this dread to go on better than I have hitherto done. I am never too wise to learn; nor have I sworn that I will not ple of the Free States of this Union. I was be a better man to-morrow than I am to-day. Our duties and obligations are reciprocal. Rights and duties go together, and cannot be disjoined. That which you have the power to do, you ought to do. Nothing you have done can absolve you from obligation to labor for the common cause. What I fail to accomplish politically by any power or station you

accomplish politically by any power or station you fragment of a clique, who are anti-Sabbath, anti-min give me, you are capable of accomplishing by moral effort. No man is disfranchised morally. He only every thing—anti-civil government, anti-almost every thing—and who would ruin almost any cause can disfranchise himself, and fasten upon his own which they espouse, if they could. They have no in fluence here, at least for good. Their representations respecting the sentiments and feelings of the limbs the chain of political serfdom. We may be under ecclesiastical tyranny, we may be personally in ministers and churches of the free States are no true. By joining himself to them, he at once los the confidence of all the better portion of the com nunity, though there is no excuse for the ill-treat ment which, on several occasions, he received. subdued. But you have all moral influence. You may not all be electors, but you all have tongues that speak, hearts that feel, and examples to set, and leave me but little time for any thing else. subdued. But you have all moral influence. You

Very sincerely, Your friend and brother, S. L. POMROY. Sir Culling E. Eardley, Bart.

EVANGELICAL ALLIANCE.

AMERICAN SLAVERY .- REPORT OF THE COUNCIL The Council on American Slavery, appointed to meet and consult the American ministers on the sub-ject of the position of the Alliance in relation to hat question, terminated its sessions yesterday, Tuesday, August 26.) The main point under con-sideration was the influence of this question on the

ogress of the Alliance in America. The Rev. Drs. Baird and Wilson, who hold writte delegations from the American Churches, were the principal speakers. Dr. Racon has also taken par proceedings. Drs. Baird and Wilson, at th first session of the Council, attributed the ill succes of their Alliance in America mainly to the ground taken by the British organization of the Alliance with regard to the admission of slaveholders.

Dr. Bacos was understood to say that the Amer hand behind them in the national purse. O. I wish you knew those patriots as well as I do. [Hear.] Go idea of the difficulties connected with this question and ask the Chancellor of the Exchequer, or the that he, for one, if this test were applied to him, would Whipper-in at the Treasury, if they serve their counnot subscribe to it, even should such refusal exclud try for nothing. Ask Lord John Russell whether they him from the Alliance. This was not from any sym attend and make up his majority for nothing. The pathy with slaveholders, for it Devil erred when he said, Doth Job serve God for nought?' but he would not err if he applied the lan-Dr. Barn al wherever his name was known, that he utterly abor

Dr. BAIRD also disliked this test and general spiri guage to modern patriots- Do they serve their coun- of many speeches on the subject, made at various give you service, and you would give me that which vinis got their controversies, many of My friends, your renewed vote of confidence will cient date, and why need slavery be introduced My friends, your renewed vote of confidence will supply me with another motive for fidelity to your cause. You shall have no reason to repent the step you have taken to-night. What a humble, but hongest man can do, I will seek to do; and, whenever our political connection may and by death a color of the Alliance and the doctrinal basis of the Alliance and the doctrinal basis of the Alliance and the doctrinal basis of the Alliance. doctrinal basis of the Alliance, and that slaver should not be interfered with. Dr. Baird consider political connection may end, by death or otherwise. I pray that neither on your part nor on my part may that the British have no more right to interfere with there be any corroding sense of infidelity as respects a national evil like slavery, in this case, than Amer myself, or withdrawal of kindness and confidence on icans have to interfere with British evils, as Amer your part; but that we shall live on in each other's cans deem them-such as a State Church and other matters-which are as obnoxious to the American estimation, only regretting that we were not able to

accomplish that which our large wishes compassed, The question, however, was adjourned till yester and that which the human race require. [Loud and day morning, when

The Rev. WM. WILSON, D. D., of Cincinnat A vote of thanks having been passed to the Chairopened the proceedings in a lengthened speech. He wished, however, not to be misunderstood. Nor did he wish to testify against his country, or to bring at the result of the meeting, and his firm conviction gratuitously, into discredit the statements of his that, at the next election, they should again return worthy brethren. He was a sincere abolitionist, a that, at the next election, they should again return the term was used in America, and opposed to slavery on principle, and would on no account apologize for it. It set aside every law of God. He had nated by three times three hearty cheers for George travelled through the slave States, and examined matters for himself, which greatly increased his abhorrence of the system. He suggested that another occumenical council should be held in New York or Cincinnati, and continued septennially. He had yo hope for the Alliance in America, if this question readers of the Liberator, I will forward you here-

were satisfactorily adjusted.

Several other Americans followed, after which the following report was unanimously agreed to, and consequently taken down, and read to the Conference

REPORT OF THE COUNCIL.

'The Council report, that they have had much friendly conference with the American brethren, in which frank and courteous explanations have been mutually given, which have shown how important it is for Christians residing on opposite shores of th Atlantic to have a clear understanding of each oth MY DEAR SIR:
Your letter of the 8th of March, on the sheet containing the 'Resolutions des Comites de Paris et de Geneve,' came safely to hand. It strikes me as very desirable that you should have a large and interesting er's position, and to assist each other in discour aging national jealousies, and in promoting the in sts of humanity and religion; that the A brethren have made no request that the British or ganization should not still adhere to its constitution desirable that you should have a large and interesting meeting of the Alliance in London this summer, and that the United States should be well and fully as originally settled, and that the Council are al and that the United States should be wen and this represented in it. I am frequently in New York, and will confer with Dr. Baird and others on the subject, and see what can be done toward furthering this obsatisfied that no alteration should be made in it. and see what can be done toward furthering this object. What the result may be, I cannot say.

The Alliance, as an organization, has never succeeded in this country and probable artists. Here to encourage their brethren from the the same time, the Council recommended that, in the The Alliance, as an organization, has never succeeded in this country, and probably will not, for reasons which I mentioned to you in a letter, some two or three years since; and yet the principles and spirit of that blessed meeting in the summer of 1846, have diffused themselves very widely among the evangelical denominations of this country. My present position and relations to the churches, in different sition and relations to the churches, in different try, gradually give way, until they are altogether

with a good deal of confidence. There is decidedly less of the disputations, sectarian spirit, and more harmony, kind feeling, brotherly love, and cordial co-operation among Christians of different names, than has ever before been known among us. At least, so it seems to me, and I think not without good reason. A general organization, on the plan of the Alliance is attended with greater geographical difficulties here than in England, France, or Switzersland, or any other European country, and yet, standing, as all our churches do, on the same platform of equal rights and privileges, there are fewer disturbing causes among them; and animosities, wherever

From the London Morning Advertiser of August 25. AMERICAN SLAVERY - THE EVANGEL-ICAL ALLIANCE.

The question of American slavery has been brought before the Evangelical Alliance. It occupied the attention of that body on Friday and Saturday. The Rev. Dr. Baird, from the United States, played the pro-slavery part on the occasion. He did so, be it observed, not in his individual capacity, but as the representative of the American Churches, by whom he was deputed to visit this country for the express purpose of inducing the evangelical denominations and churches of Great Britain to rescind those resolutions which they had passed, excluding from church fellowship and from the pulpits of this land, all those ministers and professed Christians, from the other side of the Atlantic, who may be implicated in the guilt of slavery. stion of American slavery has been brought

the guilt of slavery.

The evangelical abettors of slavery in the United States could not have been more unfortunate in their choice of a representative and advocate, than they have been in their selection of Dr. Baird. We they have been in their selection of Dr. Baird. We only wish that instead of one pro-slavery speech, this trans-Atlantic Doctor of divinity had made a score of pro-slavery orations. We wish he could be induced to make a tour of the country, spouting on the same theme, and to the same effect, as he did at Exeter Hall. In that case, he would, in a great measure, supersede the necessity of our labors in the anti-slavery cause. 'Save us from our friends!' The cry is an old one. When the 'owners' of humanity, and the abettors of slavery, on the other side the world of waters, read the Exeter Hall speech of the Rev. Dr. Baird, of which we gave an outline in our paper of Saturday, they will utter the exclamation with an emphasis which those only can impart to their words, who feel that the very persons clamation with an emphasis which impart to their words, who feel that the very persons to plend their cause have, whom they have chosen to plead their cause have by their injudicious advocacy, done it irreparable

This pro-slavery New York divine informed the meeting, that American Christians thought it was possible for a man to hold slaves, and yet be a Christian, provided he did not hold them for the sake of gain. Will Dr. Baird be kind enough to inform use for what purpose any one holds slaves, either in the Southern States of America, or elsewhere, if it be not for the sake of gain? Does he mean to tell us that it is from a feeling of pure benevolence towards the slave himself? We wish this trans-Atlantic di-

development of his views on this point.

But it seems Dr. Baird thinks that the injudicious advocacy of English visitors, to one of whom, says our reporter, without mentioning his name, he made special reference, had done much harm to the anti-slavery cause. The Rev. Gentleman would not mention his 'visitor's' name :-

'Oh no, we never mention him,

That will, no doubt, be felt to be a sad calamity by the member for the Tower Hamlets. Not to have his name mentioned by the slaveholders, or by the abettors of slavery,—why, Mr. George Thompson must feel existence to be intolerable af-

'The fittest person,' continues this slavery-sur porting New York D. D., ' to send on anti-slavery ons to America is John Joseph Gurney. As John Joseph Gurney chances to be in another, and, we doubt not, better world, no good to the cause of slavery can be got for wishing that he were sent out on a mission to the United States. But we presume this trans-Atlantic divine meant readily believe that the banker of Lombard street would be just the person whom the slaveholders and the evangelical supporters of slavery would like to see sent over the Atlantic on a professedly anti-sla-

very mission.

It would indeed be passing strange if he were not the man according to their own heart, when it is remembered that at the Exeter Hall meeting, five or six weeks ago, he implored the speakers to speak very tenderly respecting the American slaveholders, because, forsooth, they were very sensitive persons, and did not like to be roughly handled. The humanity proprietors—horrible idea !---in America would have no objections to see a score of Samuel Gurneys sent over to America on a professedly anti-slavery mission, but they would be delighted at the idea. The delusion would be practised all the more effectually; the mockery of an anti-slavery move-ment would be perpetrated all the more easily, by the presence of such persons as the Chairman of the late meeting at Exeter Hall. Samuel Gurney would be just the man to deal very tenderly with their sensitive slaveholding souls. He would not wound feelings,—no, not for the world. He see they do not like to be dealt severely with, and, therefore, in the plenitude of his tenderness for that, in pleading for the slave, I have never come them, he would not utter a word to which they into conflict with the religious opinions of any who could object. They may degrade, may lash and lacerate, and eventually, by their brutality and cruelty, dig a premature grave for the poor slave. That is nothing in Mr. Samuel Gurney's code of propriety tuitously' but necessarily dono-for the slave's sake samuel Gurney's code of propriety tuitously' but necessarily dono-for the slave's sake. utter a word, not even in a whisper, which could give the slightest uneasiness to the slaveholders,—the slow murderers on a wholesale scale, of the colored population—or those reverend—very reverend—gentlemen, who are their best friends and their most

fficient supporters.

But does Dr. Baird then defend slavery in the abstract? Oh, no! Like all other American pro-slavery divines, he admits, in general terms, that it is an evil, but then he would get rid of it by other means than those which we would recommend.— The way to abolish trans-Atlantic slavery is, in his view, for the churches and evangelical de of this country to recognise the slaveholder and slavery supporters on the other side of the Attic as 'brethren beloved,' and to give them a cor-dial welcome when they land on our shores. The religious bodies in Great Britain ought, ac-

cording to this New York divine, to endeavor to con-ciliate the slaveholders of America. Conciliate the practisers and promoters of slavery! Why, you night as soon, as Mr. DANIEL O'CONNELL once marked, expect to coax a fly out of a treacle cask, as to induce the abettors of slavery to give up their this country have been a great deal, and much too long, conciliatory towards these men. Kindness, forbearance, and charitable allowances, have been carried by us all to a culpable extent, in dealing with those who are implicated most deeply in the enormities of American slavery. Conciliation has only had the effect of causing them to become more hardened in their guilt.

If the friends of the slave would be true to their

principles, if they would be faithful to the anti-sla very cause, they must adopt a different course. Intionism, will enter his protest against them? That I
have exceeded this limit, intentionally or consciously,
that moral coercion which will be brought to bear
I deny. on American slaveholders, when we not only refuse to them the right hand of fellowship, but shou their very society, as men whose moral characters are tainted, and from contact with whom pollution would be the result.

be the result.

But the richest part of Dr. Baird's plan for abolishprepared to merge all other considerations, and feel, for ing American slavery yet remains to be adverted to. Not only conciliate the slaveholders, says this trans-Atlantic divine, but appeal to their hearts. Appeal to the heart of an American slaveholder! Baird must be joking. Were it not for the antecedents of the New York theologian, we would certainly set him down as a wag. Whether he meant it or not, we hold it impossible that he could have hit itest. Is the Infidel to be justified in withdrawing, on a piece of more bitter irony at the expense of his because the Bible is read and referred to as the word olding clients. Appeal to an American slave-s heart! Who ever before heard of such an noider's near! Who ever perser heard of such an article? If there be such a thing in existence, it must be one of the greatest curiosities—one of the most decided rarities in the whole universe. An American slaveholder's heart! We would gladly compass both sea and land to witness so great a cucompass both sea and land to witness so great a curiosity. If Dr. Baird ever met with such a thing, it riosity. If Dr. Baird ever met with such a thing, it is a pity he did not bring it over with him to the Great Exhibition. Nothing, we venture to say, in all the vast and varied articles in that interesting collection would have attached half on much attention. tion would have attracted half so much attention as doctrine of the atonement, the trinity, or total depray-

tion would have attracted half so much attention as the heart of an American slaveholder. It will have been observed from our paper of Sat-urday, that all those members of the Evangelical A.liance who spoke on the subject, vindicated the propriety of the course which the Alliance had adop-ted in excluding the upholders of American slavery from its comprehensive brotherhood. The matter was referred to a council which met on Saturday for

necessary simply to 'receive' the report, on the understanding that it should be discussed, if they wished, at some future period of their sessions.

resolutions of the Alliance which exclude all those persons who are implicated in the guilt of American slavery from admission into that great fraternity of evangelical religionists.

In the meantime, it is a most hopeful symptom to see the American divines so exceeding sore on account of their being repudiated by the evangelical denominations and churches in Great Britain. The fact conclusively shows, that the course which we have of late so strenuously recommended in dealing with the colossal enormity of trans-Atlantic slavery with the colossal enormity of trans-Atlantic slaver is the most effectual one which could be adopted We shall soon compel these American divines to withdraw, from very shame, their support from the domestic institution, and then down will come, in one tremendous crash, the whole of the hideous

The Liberator.

No Union with Slaveholders!

BOSTON, SEPT. 19, 1851. INFIDELITY-DIVINE REVELATION.

To the Editor of the London Morning Advertiser. DEAR SIR-Your replication of August 20th fills ne with surprise. The conviction, that you are not nimated by an unfriendly spirit, and that you take a deep interest in the anti-slavery cause on this side of the Atlantic, alone prompts me again to refer to the charges which you have brought against me; charges which I have explicitly declared to be at variance with the truth, but which, notwithstanding my denial, you reiterate, with some additional counts.

Your first impeachment of my course was in the following language:- What we complain of and lament in Mr. Garrison is, that, in the advocacy of the holy enterprise in which he has embarked with his whole heart and soul, he should, on so many occasion. gratuitously obtrude his peculiar views on religious sub jects. Why cannot he, in his capacity of an anti-slave ry advocate, put his theological notions in abeyance To this I pleaded NOT GUILTY. I went still furth-

er :- I declared- No man has been-no man could have been-more scrupulous than I have felt, against mixing up extraneous matters with the antilavery movement.' My final affirmation was- 'As for putting my theological notions in abeyance, in my capacity as an anti-slavery advocate, having always done so, I have nothing to alter in this respect.'

On you, therefore, I threw the onus probandi. The Morning Advertiser of the 20th ultimo brings me your reply. How do you meet my clear and explicit de-

First, by modifying your original complaint, that I should, 'on so many occasions,' gratuitously obtrude my peculiar religious views. Now the form of your indictment reads- 'We took occasion to express our regret that he sometimes went out of his way, when on the Anti-Slavery platform, to advocate, or per haps, more properly speaking, to enunciate theological views at variance with divine revelation.'

The difference is that which exists between wha s habitual and what incidental. But the gravity of the charge is substantially the same. It implies not only a lack of sound discretion, but a deliberate vic SAMUEL -- not JOSEPH GURNEY. And we can lation of good faith, a sacrifice of personal integrity a wanton attack upon the religious opinions of others while professing to 'remember those in bonds a bound with them,' and advocating the union of men of every sect and party for the abolition of slavery !

My dear sir, taking this view of my course, how can you bestow such warm encomiums upon me, ever as an abolitionist? If, on the Anti-Slavery platform I- on so many occasions, or 'sometimes'- gratuitously' go out of my way to obtrude my peculiar re ligious views, views 'at variance with divine revels tion,' on an assembly convened to hear the cause of the slave vindicated, how can you place any confidence in my integrity, or cherish for me the slightest respect? For, surely, it is not an error of judgment that you deplore. 'Gratuitously' to do a censurable act, and to do it 'on so many occasions' as to compel 'many of the most earnest and sincere friends of the slave to withdraw themselves from the anti-slavery cause,' is to evince a most dishonorable purpose, and a reckless and disorganizing spirit.

Here let me be understood. I do not mean to say, have listened to me, or given a shock to their organ their brutality and cruel-for the poor slave. That of veneration. This has been unavoidable—not 'gra-America in myriads, but do not on any account Slavery views, no critical eye has ever been able to nishes no just ground for 'complaint' or 'regret.'-On the Anti-Slavery platform, if men of every variety of religious opinion are to be found, agreeing only in the paramount claims of the slave to his immediate and unconditional emancipation, it is to be expected that every one will speak in his own dialect, and utter his own shibboleth. Thus, a Trinitarian may allude to the Trinity-a Unitarian speak of the unity of God-a Calvinist enforce the guilt of slaveholders by the terrors of eternal damnation-a Universalist or Restorationist hint at the ultimate triumph of infinite love over all iniquity-a Presbyterian speak reverently of the pulpit-a Quaker allude to the imporance of being guided by the inward light-a Baptis indicate his belief in immersion as the true outward baptism-a believer in the holiness of the first day of the week refer to it as the Christian Sabbath-an Infidel intimate his dissent from the popular religious pro-slavery practices by conciliation. Conciliation sentiments of the day—a military man argue and has been tried too long with them. The churches of illustrate in a military vein—a peace man arow that sentiments of the day-a military man argue and he has no faith in the use of carnal weapons-and so on to the end of the category; and no one has a right to raise an outery, or run from the platform, on that account. So long as such manifestations are natural. incidental, with no proselyting intention, subordinate to the great object of redeeming the slave, -ever though they are made on the Anti-Slavery platform -who, that is truly baptized into the spirit of aboli-

> the time, as if we had no other mission on earth to fulfil.' But what obligation does this impose on you, or me, or any other occupant of the platform? To make no allusion, or do no act, religiously, which shall be reifest. Is the Infidel to be justified in withdrawing, such an of God-a divine revelation? Is the Baptist to run ward standard of religious truth and duty? Is the ity, assumed as true and vital, in the course of the Anti-Slavery discussions ? If so, where is the possibility of general co-operation ? If not, 'the head and front of my offending hath that extent-no more. Why, then, am I singled out for censure or expostu-

the purpose of further considering the subject. The meeting was adjourned till to-morrow, when we cannot doubt that the members of the Alliance to whom sistent with a free and manly spirit, religious peculi-

arities; but, I repeat it, unless these are offenively urged, and evidently with a design to make the antialayery cause the medium of their promulgation, sa imputations should be thrown, no clamor raised, no offence taken, at their appearance. Incidentally, according to the peculiar theological bias of the mind, For myself, I am no partisan, no sectarian. The

test of character and condition, which Jesus has laid down, is to me all-sufficient -- By their PRUITS shall ye know them.' My adherence to the Anti-Slavery platform has been steadfast and loyal. The man; not living who can truthfully declare that, in this great struggle for the everthrow of the most impious and God-defying power that ever wielded the rod of despotism, I have refused to stand by his side, he cause dissenting from his religious or political opinions. Many have fled from me, on this ground, and become personally malignant, and have resorted to the most dastardly expedients to destroy my uneful. ness in the cause of the perishing boudman. Their sectarianism has overmastered their humanity; the inalienable rights of man they regard as dust in the balance, in comparison with their cherished theological dogmas. Their requirement of me, as the condi tion of Anti-Slavery fellowship and co-operation, has been unequal, absurd, and tyrannical—nothing less than to have no mind or conscience of my own, any subject but that of slavery, -at least, none differing from theirs! For themselves, individually, on their own responsibility, as Presbyterians, Bar Methodists, &c. &c., they claim the right (which I co dially coneede) to promulgate their sectarian views, and to make as many proselytes as possible. To me they concede no such liberty! If, representing no me sociation, speaking as a man, in view of my account bility to God, apart from the Anti-Slavery platform,-I venture to enunciate religious sentiments not in accordance with their own, they immediately attempt to create all possible odium against me as as abolit, ist, and actively inculcate the lying declaration, that such sentiments are part and parcel of what they invidiously term 'Garrisonian abolitionism'! It was on this ground, and in this evil spirit, that the secession was made from the American Anti-Slavery Society in 1840, and opposition to that Society is still continued; though the Constitution of the Society remains as it was originally adopted, and makes no other con dition of membership than this-that immediate emancipation is the right of the slave, and the daty of the master.' Thus, too, have originated the senseless and hypocritical outcries against me as 'a Woman's Rights, Anti-Sabbath, No-Government man'all for the express purpose of making me detestable as an abolitionist!

My aim has been, from the beginning, to creet and uphold a platform, on which all those 'who despise fraud, and loathe rapine, and abhor blood, might rally, and 'mingle like kindred drops into one,' whatever their views on other subjects. Strangely enough, my dear sir, you accuse me of having been reckless of such unanimity of action, and quite as anxious to obtrude my heretical 'theological notions' on Anti-Slavery audiences, as to exhibit the cruelty and injustice of the slave system! And, what is still more strange, to sustain your accusation, you refor to a speech made by me at an Anti-Slavery meeting at the Crown and Anchor Tavern, in London, in 1846. at which you were an eye-witness!

Your charge is, without the slightest qualification

on that occasion, Mr. Garrison did fiercely metal those institutions which Christians of all demominations hold, by common consent, to be an essential part of Christianity.' I will impute to you nothing worse than a bad memory, and very erroneous impressions You accuse, but furnish no evidence. I deny the accuracy of your statement. The burden of proof still rests on you. Am I to be condemned on your recollection of a speech five years after its delivery That speech was reported, more or less copiously for several journals. The only report-it was, I believe, the fullest-I can now refer to, was that which was published in the London Universe, of August 21, 1846.* There is not a sentence or syllable in it to justify your allegation. The special object of that speech classes in England. If what you say of it is true, then I must have been unfortunate and bewildered to the last degree ! Is it credible-supposing me to have been of sound mind-that I should have seized the very first opportunity presented to address a public audience in the British metropolis, fiercely to assail those institutions which constitute an essential part ot Christianity,' and thus to defeat the very object of my mission to England? My dear eir, you are and doing me great injustice. Was I not addressin a Christian assembly? Would they have tolers with no expression of disgust or indignation, such language as you impute to me on that occasion Yet, was there any indication of disapprobation Were not my remarks repeatedly cheered by that eslightened and religious auditory? If I did what you allege, why were you dumb at that meeting? The fraud, the outrage, the insult, to British intelligence and piety, demanded from you, if no other one would speak, an open and stern rebuke. Why were the reigious journals silent about it?

I claim to be a Christian: why do you penist in representing me as an infidel ? I am a lover of Christian institutions: why do you accuse me of seeking their overthrow? I have engaged in no reform, have promulgated no doctrines, which I have not via dicated by an appeal to the Bible, -an appeal more frequently made than to all other books in the world besides: why do you insist that my religious rices * are not in harmony with divine revelation'? Is it a paramount regard for the triumph of the satisface ry cause in America, or a perverted sectarian rising that has led to my arraignment before the British public as a heretic?

The institutions that I assailed - fercely assail if you please—at the meeting alluded to, were exclusively slaveholding and slavery sustaining institute Take the following extracts as a specimen:-It is said that the Abolitionists are assailing

American church; it is true. It is said are assailing the American clergy in a body; true. It is said that they are assailing true. that they are seeking the dissolution of the it is true. Why do I say this? Because the is the stronghold of the system; because the di active defenders of the system; because the di ment was originally so constructed that it give the support to stayer, so long as the size under which they ment was originally so constructed in the support to slavery, so long as the signal desire it.

political parties sanctioning slavery. religious bodies heeding not the crie he slave. Now, we had either to bodies, or to give up the cause. with, but ry does not necessarily exist with be of our republicanism. Never let the ranny confound republicanism and slaver,
exists despite of Christianity. I wand no Christianity. I wand no Christianity is mingled with the institutions of slavery. I christianity such as Jesus laught, such as Jesus laug tically exemplified,—a Christianity which color or clime—which comprehends us almakes the world our country, and all man

Thus do I dispose of your first charge. You next declare-" He ridiculed the inst Christian ministry, and, if our memory be not get ously at fault, attacked the institution of a Ch Sabbath; and in doing this, he employed phra which no Christian could hear without a shudder dear sir, there can be no mistake here—your is is 'grievously at fault.' I should add a stronge laration, were it not that I believe your in unintentional: nevertheless, that injustice is non

See last page for all that portion of my speed, the Crown and Anchor which related to religious subsection.

London, August 29, 1851.

It is true, the Rev. J. H. HINTON, at an early stage of the proceedings, took occasion to express his lack of unity with the meeting; but this was before the delivery of my speech, and had reference only to commiging himself to the pledge contained in the followtion, which was offered by JAMES HAUGHTON,

That we extend the right hand of fellowship to WILLIAM LLOYD GARRISON, the undaunted and stead-fast pioner in the cause of universal emancipation; to HENRY C. WAIDHT, the unwestied advocate of the to HENRY C. WAIGHT, the unwearied advocate of the rights of humanity; and to FREDERICK DOUGLASS, the self-emaneipated bondman, and eloquent assert-er of the claims of his brethren in chains; and do piedge ourselves to render all the aid in our power these centiemen, and their devoted coadjutors of the merican Anti-Slavery Society, in the prosecution of eitholy purposes for the extinction of American sla-

The resolution was adopted by acclamation-only four persons in the immense assembly dissentingthe Rev. Mr. HINTON, an American slave-driver named COLLYBE, (who said he had had the care of six thousand slaves,) and two others, names unknown, probably Collyen's companions.

You are equally unfortunate, equally unjust, in your next assertion :- 'One thing he said was, that the Christian's God was his devil.' Believing in the God of Christianity, how could I have made so revolting a declaration? On a careful perusal of my speech as reported in the Universe, (a report which I never revised,) I can find no such expression, nor any thing upon which to base your charge. Surely, it was too shocking to be overlooked by the reporters if it fell from my lips in the manner represented by you. That I may have said, in substance, that the Gol who, in America, is declared to sanction the impious system of slavery-the annihilation of the marriage institution and the sacrifice of all human rights is my ideal of the devil, is not improbable; but that is not what you represent me to have said. It may have evinced a lack of good taste, on my part; but strong contrasts are sometimes called for, even though sure to shock the fastidious or unreflecting. It was deemed in bad taste, doubtless, not to say libellous, when Isaiah abruptly addressed the Jewish rulers and nation as follows :- Hear the word of the Lord, ve rulers of Sodom ! Give car to the law of our God, ye people of Gomorrah !' With Luther, I will plead in self-defence- If I have exceeded the ads of moderation, the monstrous turpitude of the times has transported me."

I now come to the subject of 'divine revelation You seem bent on proving me to be a heretic, either by implication, inference, or direct admission. The method you take to show that I am not 'a believer in divine revelation' is equally curious and illogical. (1) 'Mr. Garrison does not deny that he reject

revelation.' May I not respectfully ask, what right have you to catechise me as to my religious faith? As an abolitioniat, I neither affirm nor deny any thing pertaining to revelation; for the Anti-Slavery platform is not the arena on which to debate such a question. Beyond this, you are travelling out of the record. Is it not highly inconsistent in you to leap from that platform, and insist on my giving you categorical answers to questions relating to my theological views as a private individual? Is it not to be guilty of as great a breach of decorum as it would be in an Antilavery meeting to arraign a Presbyterian or Baptist for his religious tenets? 'Mr. Garrison, or any one else, has just as good a right to reject revelation as we have to receive it.' Certainly : what then is the difficulty? 'Our sole ground of controversy,' you declare, is, that he should introduce his peculiar views on theological points-views at variance with divine revelation-on the Anti-Slavery platform.' You have yet to substantiate the accusation, and from it I cannot wander, in order to make a false the Deity, why does he not say so at once?"-I reply, first, that I do not choose to establish a precedent of this kind, either as a matter of self-respect, or by my regard for the Anti-Slavery cause; secondly, that the question of divine revelation, or plenary scriptural inspiration, is exceedingly broad, into the discussion of which I am not willing to be drawn at present, while so much remains to be done for the deliverance of those in bondage; and, thirdly, that an affirmative answer would give you no insight into my religious opinions or practices, nor be any evidence of moral courage or true piety, because it would be on the pop-

(2) 'Mr. Garrison further, by implication, shows that his views are not in consonance with divine revelation, by asking us what we mean by it.' What kind of reasoning is this? You evade a very pregnant question, and then claim to have made out a caseby implication'! This may be proof of dexterity, but it is not sound logic.

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(3) 'But he still more manifestly admits that he does not receive the Bible as a book containing a divine revolation, when he says, that the man who professes to receive the claims of the Scripture to the character of an inspired book does not therefore know what is to be made of the book,' &c. This was the inquiry I made :-

Do you know, or can you intelligently surmise what are the religious sentiments or practices, or what is the character or conduct of any man, because he professes to receive 'the claims of the Scriptures to the character of an inspired book?' Do you know, can you imagine, what such a man will make of the book, or to what sect in religious or service in respective. or to what sect in religion or party in govern-he must belong? If not—and certainly your an-aust be in the negative—then why attach such importance to that which really determines ne?

It seems to me that this inquiry is pertinent, sensible, and conclusive; and I feel constrained again to Press it upon you, and to renew the closing interrogation, Why attach such vital importance to that which really determines nothing?' I would also renewedly ask, and solicit a direct reply-

What is it that the Bible reveals, and who shall au-thoritatively decide that point? Is truth dependent upon the entire authenticity of any book? Are huduties, relations, responsibilities, to be ascertain an appeal to Hebrew or Greek manuscriptaancient opinions, teachings, usages—or do they low out of the nature of man, and pertain to the ring present rather than to the dead past?

(i) 'Mr. Garrison attends no place of Christia worship; and this, we hold, unless there be some peculiar circumstances in the case, to be presumptive proof that he does not recognize the authority of the nptures '!! My dear sir, this is quite unworthy of a man of candor. What has my attendance on pube worship to do with the Anti-Slavery platform? On what ground do you presume to tell me how when or where I shall engage in the worship of God? you disclaim infallibility, why assume the robes? Who has certified to you, that I 'attend no place of Christian worship'? Is this espionage upon my private walk to be taken as additional proof of your con-

cern for the welfare of the anti-slavery cause? If I ask you to define what Christian worship is, will you retort by saying that such a question proves I am an irreverent man? But the question is, nevertheless, a momentous one, covering much ground. In the fol-lowing Sonnet from my pen, published some time Evangelical Alliance here, Dr. Baird entered upon the since, you have my views on this subject :-

TRUE WORSHIP.

TRUE WORSHIP.

They, who as worshippers, some mountain climb, Or to some temple made with hands repair, As though the Godhead specially dwelt there, And absence, in Heaven's eye, would be a crime, Have yet to comprehend this truth sublime:—
The freeman of the Lord no chain can bear,—
His soul is free to worship every where,
Nor limited to any place or time.
No worldly sanetuary now may claim
Man's reverence, as a consecuted nile;

No worldly sanctuary now may claim
Man's reverence, as a consecrated pile;
Mosque, synagogue, cathedral, are the same,
Differing in nought but architectural style:

Avaunt, then, Superstition!, in God's name,
Nor longer thy blind devotees beguile!

Whether I recognize or reject the authority of the also ordinances of divine service, and a worldly sanctu- ing of and for slaveholders. ary.' . . 'If that first covenant had been faultless,

hour cometh, and now is, when the true worshippers doubtless feel disposed to continue Christian relation with hands. Heaven is my throne, and earth is my had so used him, but also for all other men of the footstool: what house will ye build me? saith the same spirit and morals. Lord : or where is the place of my rest ?"

but, religiously, he is branded as a heretic. If I listen salvation or damnation? to his ministration, will you recognize me as 'attend- When you look, Doctor, at the strong language i ing a place of Christian worship ? You perceive by which Jesus denounced the scribes and pharisees, car this, that there are 'some very peculiar circumstan-you yourself call the tears, which you say are shed ces' in my case! Besides, you may learn from the by slaveholders for Christian fellowship, any thing Liberator, that I generally occupy the first day of the but erocodile tears? If I am to pray for the slave week in addressing the people, showing them their holder, ought I not to pray for the continuance of the guilt, and imploring them to combine for the deliver- system? If I am to pray for the slave and for his ance of the millions in this country whom they have

this to worship God acceptably? What my views of the True Church are, I long in the hands of God to bring about his own happisince embodied in the following lines. Is this the ness; is he not to be a worker in this life, in his own language of 'infidelity'?

THE TRUE CHURCH.

Church of the living God! in vain thy focs Make thee, in impious mirth, their laughing-stock Contemn thy strength, thy radiant beauty mock :-In vain their threats, and impotent their blows,
Satan's assaults, Hell's agonizing threes!
For thou art built upon th' Eternal Rock,
Nor feur'st the thunder-storm, the earthquake shock,

And nothing shall disturb thy calm repose. All human combinations change and die,

Whate'er their origin, name, form, design; But, firmer than the pillars of the sky, Thou standest ever by a power divine: Thou art endued with Immortality,

And canst not perish-Gop's own LIPE IS TRINI In what sense, and to what extent, I am an 'Anti-Sabbath' heretic, you and your readers may learn by reading another Sonnet from my pen, long since given to the public :-

THE TRUE REST.

O Thou, by whom evernal life is given, Through Jesus Christ, thy well-beloved Son, As is Thy will obeyed by all in heaven, So let it now by all on earth be done! Not by th' observance of one day in seven, As holy time, but of ALL DAYS AS ONE;

The soul set free—all legal fetters riven—
Vanished the law—the reign of grace begun!
Dear is the Christian Sabbath to my heart, Bound by no forms—from times and season The whole of life absorbing, not a part; Perpetual rest and perfect liberty! Who keeps not this steers by a Jewish chart,

And sails in peril on a storm-tossed sea bath that was taken by Tyndale, Calvin, Luther, Me- teacher so teach Christianity? the present eminent Archbishop Whately of Dublin? God, but active and alive and apologetic for the con-- But what has this to do with the Anti-Slavery tinuance of evil?

It is an extraneous question. I admit it! Believe me, dear sir, that I cherish no sentiments must be allowed to take such time and measures as we which I am ashamed to avow; which I do not believe think best.' This is giving us the principle in words, to be true; which I am not prepared to vindicate as and taking it back in the exception. Would you, Dr issue. To your inquiry—' If he reverentially receives in accordance with the spirit and precepts of the gos- Baird, if you were a slave, deem it right to constithe Scriptures as a revelation of the mind and will of pel. But I have no desire to engage in a barren tute the fellow who caused you to be lashed into theological controversy, especially in a crisis like the living pulp, a judge when he shall abolish his own present. Technically, I think very little of the Chris- power? Suppose this same slaveholder to get into tian name or profession at the present day: it has the pulpit, and to dwell for hours on Christian fellowlong since ceased to be odious, it has become respect- ship and brotherly love, and return home to resume able and popular. Eighteen hundred years ago, it his whipping-would not you, Dr. Baird, be diswas a badge of infamy, and decisive evidence of here- posed, particularly if you were the whippee, to prosy, and cost those who assumed it reputation, ease, nounce all that such a man said about Christianity, wealth, personal safety, and life itself. Then it was a Cant, Cant, vile Cant? Suppose you were not the test of character; now it is a fashionable appendage. whippee, would that make any difference, Doctor, in The calumnious charge of infidelity gives me no con- the justice of the argument? cern, except as it operates injuriously to the cause of the slave, as his enemies well know; otherwise, I country, and to say that he shed tears at the idea of

Yours, for universal liberty, peace and righteous-WM. LLOYD GARRISON.

GEORGE THOMPSON AND HIS CONSTITUENTS. A considerable portion of our present number is devoted to You are a temperate man, if not a temperance man a highly interesting report of the proceedings of a no doubt : would you hold fellowship with the steady fourth meeting with his constituents by Mr. THOMPsox-at which his reception, as at the preceding ones, say the means to reform drunkards is to associate was in the highest degree enthusiastic, showing the with them and to receive them into society, as you re utmost unanimity of sentiment in regard to his course ceive other men who are professing Christian men in this country. The man is worthy of such constituents-the constituents are worthy of such a man. the impure, the just and the unjust? If this be you The pro-slavery presses in this country are deepening their infamy, by studiously suppressing the facts pertaining to Mr. Thompson's reception since his return home; but their mortification and chagrin must be holder—the patron and the practiser, as you well exceedingly difficult to digest.

It will be seen, by Mr. FARMER's report, that our of respect and esteem which we gratefully appreciate.

proceedings of yet another triumphant meeting held ever the priests may palaver amongst themselves by Mr. Thompson with his constituents at Hackneythe last of the series. His many friends in America that if they do not keep up Sectarianism, but allow will read with eagerness every thing relating to his practical Christianity its free course, they must turn movements in England at the present time.

FREE SOIL NOMINATIONS. The Free Soil State Convention, at Worcester, on Tuesday last, appears to rant, about hell fire, the devil, and eternal pur have been a very large and enthusiastic one, evincing ment. an increase of hope, zeal and determination. Horace Mann presided on the occasion, and made a very able introductory speech. Addresses were also made by John G. Palfrey, Charles Allen, Henry Wilson, Anson Burlingame, and Joseph T. Buckingham. Twenty- An unusually long time had elapsed since meeting five resolutions were adopted. Stephen C. Phillips of the kind had been held there. Many feared that having declined a nomination, John G. Palfrey was by it would be difficult to re-kindle the old anti-slavery acclemation nominated as the Free Soil candidate for Governor, and Amasa Walker as candidate for Lieut. need of anti-slavery meetings, for the whole popula-

BRITISH EVANGELICAL ALLIANCE. The speech of Rev. Dr. Baird, in this body, and the letter of that 1st of September, it was deemed a convenient and fashameless traducer of the American abolitionists, Rev. S. L. Pomroy, Secretary of the A. B. Commission can only be referred to this week.

BRITISH EVANGELICAL ALLIANCE.

I send you, with this packet, a Non-Conform

question of slavery, and thought it hard that slaveholders should not be received as Christian brethre It is amazing how obtuse these parsons are to all benevolent feeling; how readily they can forget the

great rule of doing unto others as ye would that they should do unto you. You will observe that, whenever they, (slaveholders,) and their apologists the ninisters, are talking about Christianity and brother hood, they avoid the application of this test, though they profess, as Dr. Baird does-'You have bee told,' he whines, 'that if you put us out of the pale of your Christian fellowship, your action will tend to put down slavery, and you will believe those who told you it, notwithstanding the remonstrances and tears [the crocodiles] even of brothren who are wor-Scriptures, in regard to public worship, let a few cita- thy of your confidence, from their character, their as determine :- Then verily the first covenant had antecedents, and their positions. Mind, he is speak-

Dr. Baird, if a member of his own church should then should no place have been sought for the second.' abuse his wife and daughter, and sell the Doctor and Jesus saith unto her, Woman, believe me, the his sons, and that wife and daughter, into slavery, hour cometh, when ye shall neither in this mountain, sending them to different parts of the globe, to be nor yet at Jerusalem, worship the Father. But the lashed and abused as the owners might please, would shall worship the Father in spirit and in truth : for with his owner the moment any kind creature should the Father seeketh such to worship him.' . . 'How- redeem him from slavery, and replace him in his relabeit, the Most High dwelleth not in temples made tive position as apologist, not only for the man who

Lord: or where is the place of my rest?'

Surrounded as I am by pro-slavery churches and a pro-slavery clergy, where would you have me attend pro-slavery clergy, where would you have me attend up, as he now stands up, to pray for such men, public worship? There is one occupant of a pulpit in this city, Theodore Parkeu, who bears a bold and himself be worth salvation under such circumstanunfaltering testimony against slavery and its abettors; ces? Answer, Dr. Baird-would you be worthy of

emancipation, am I not to do as well as pray?-to act so long held in the galling chains of slavery. Is not in procuring the realization of that which I pray to God to bring about? Is not man, as man, an agent day and generation? If not, to what purpose was the teaching of Jesus? Is not his religion to be the ground-work of action? Was not his example intended to be copied by his disciples? If we pray for onsistent objects, can we possibly hope that God will realize them? Shall we pray against sin, and shake hands with the sinner.

Let us suppose a man with equal ability to Dr. Baird should think he advanced the cause of Christ by turning upon those who showed his own leprosy, and saying, 'You also are jaundiced.' Yet this is what the Doctor is in England. Mark what he says in this passage :- ' The language of taunt, and of ridcule, and of indiscriminate abuse, may wound the hearts of Christian men among us who love their country, with all their faults; but it is hurled back with unmeasured scorn by more than 3000 presses. "Let America wash out of her skirts the stains of slavery, and then she will be fit to join British Chris tians." Such was the language of one in this cour try whom we loved. How was that received in America?-I don't say by Christian men, but by others. Shall I tell you how it was received? Will you bear with me while I do so? "This sounds," mark the words, "this sounds like the language of ne who washes and bedecks his person, eats and drinks, and wipes his mouth and says, . I am not cor-Well, Dr. Baird, suppose that other men do rupt." wipe their mouths and say they are not corrupt, does that get the slaveholder rid of the sin of slavery Suppose there are other tyrannical men in being, does Is this to depress or to elevate the standard of per- that remove your guilt in tolerating tyranny and sonal consecration to righteousness? Is it 'infideli- cruelty in your own family-that is, in your own ty'? Is it not substantially the same view of the Sab- 'domestic institutions'? Does a professed Christian Would not such lancthon, Whitby, Paley, Belsham, Priestley, Roger a teaching be referred rather to those who are 'full Williams, George Fox and Robert Barclay, and by of rottenness' within-who are dead and useless for

platform or the Anti-Slavery movement? Nothing! The Doctor goes on and says, 'We will abolish this great evil, that you may depend upon; but we

Suppose this same slaveholder to go into a foreign should never pause to notice it. Whatever else I may being shut out from Christian communion-what be, I am neither a slaveholder nor his apologist, but would you say in reply? Would you advocate the right hand of fellowship to such men? If such men are fit for Christian fellowship, ought not the brotherhood to be avoided by all men claiming to be good men? Dear Doctor, let us put it in another way continuous drinkers unto drunkenness? Would you Would you make no difference between the pure and teaching, O Doctor! forgive me for excommunicating you; pray for me, that I may be won over to your doctrine of toleration, and learn to love the slave know, of cruelty and lust.

You will see that the Doctor was followed by the humble labors in the cause of human rights, on this Rev. Mr. Wilson, of Cincinnati, who gently hinted side of the Atlantic, were endorsed in a very cordial that Dr. Baird's views might result for the Doctor's manner by the meeting, when referred to-a tribute interest. The Doctor, I presume, from what Mr. Wilson said, is hired to preach to slaveholders. This Next week we shall publish a full report of the Evangelical Alliance will come to nothing, for, whatabout the value of Christian unity, they well know out of the pulpit, and become lecturers upon the seiences, and the knowledge of moral duties, dismissing those things upon which they now alarm the igno EDWARD SEARCH.

NANTUCKET.

The recent series of anti-slavery meetings on Nantucket was of an interesting and useful character zeal of the island, while others said there was no tion was anti-slavery already. Inasmuch, how as several of the agents of the Massachusetts Anti-Slavery Society were to be in Barnstable county the vorable time to hold meetings also at Nantucket. Mr. Garrison and Mr. May accordingly went to the island on Tuesday, 2d inst., and Mr. Foster followed on the

4th. Owing to ill-health, Mr. Garrison was obliged THE PUGITIVE TRAGEDY IN PENNSYLto leave the island and return home, without attending any of the meetings.

On Wednesday evening, the 3d, the meetings commenced at the Athenœum Hall, a commodious and handsome apartment. They were continued on every Christiana, Lancaster county, Pennsylvania. It difevening of that week; and on Sunday the 7th, three fers in several particulars from the statement teleseveral meetings were held, it being the first time at Nantucket that anti-slavery meetings have been held on Sunday during the entire day and evening. At 'Sept. 12, 1851. I write in great haste, eager to on Sunday during the entire day and evening. At first, the audiences were small; but they continued steadily increasing, and, on the last two evenings, completely filled the spacious hall. The length and number of the meetings enabled the speakers to take at Christiana, in this State, twenty miles this side of Lancatter. number of the meetings enabled the speakers to take a comparatively thorough survey of the anti-slavery field, and to observe a regular and connected succession of topics. Mr. May gave the introductory lecture, showing what slavery is, the corrupting work it has done, the total subjugation of the Nation at which it aims, the support given to it by statesmen, jurists, political parties, and even by the professed churches and ministers of the land with a very few exceptions;—adducing a multitude of witnesses to sustain his positions. The next evening, Mr. Foster showed, in a masterly and convincing argument, that the real supporters of slavery, the actual slaveholders, are in Nantucket, and the free States generally. Friday ovening was devoted to an examination of the Slave Laws, and of the Treatment to which the Slaves are subjected. On Saturday evening, Mr. Foster considerable on the spot, and the negroes in the house made a rush down, and crowded the whites out. Here the parley was resumed, the spokesman of the bloody battle which took place yesterday morning at Christiana, in this State, twenty miles this side of Laneaster. From sn individual just from that place, we learn that a slaveholder, with his son and nephew, from Maryland, accompanied by U. S. officers of this city and Baltimore, went to Christiana after two fusitive slaves. The blacks, having received notice of them comision, gathered, a considerable number of them, in the house which the slave-catching party were expected to visit. The door was fastened, and the slave-holder and his company approached, they were warned off. A parley was held, the slave-holders, are in Nantucket, and the free States generally. Friday ovening was devoted to an examination of the Slave Laws, and of the Treatment to which the Slaves are subjected. On Saturday evening, Mr. Foster considerable mable of the upper windows, and after an interval, a company of blacks, armed, gathered on the spot, and the negroes in the house made a rush down, and terval the white men to go a by the American Anti-Slavery Society for the overthrow and extinction of this 'sum of all villanies';
and, in doing so, met and answered the charges that
the Abolitionists are Anarchists and Disunionists.
He denied and thoroughly demolished the first
charge. The second he admitted, and showed what
an unspeakable sin they are guilty of, who remain in
this Union, partners with the slaveholders in inflicting
the most terrible wrongs and sufferings upon a seventh
part of the people of the land. On Sunday morning,
Mr. May vindicated the essential Christianity of the
anti-slavery movement, and showed the weakness and
wickedness of the charge brought against it by slaveholders and their abettors, that it is an infidel movement, and that to advocate it on the Sunday is Sabbath-breaking! Mr. Foster continued the subject, and
showed the hollowness and corrupt character of the
popular and prevailing religion of the land, by applying to it the great test of Christ, 'By their fruits ye
shall know them.' In the afternoon, Mr. Foster considered the charge that the abolitionists are waging
war upon nothing good, but upon the pro-slavery yof
the churches. On Sunday evening, Mr. May gave
some further illustrations of the pro-slavery position
of the American Churches. After which, Mr. Foster
aboved the true philosophy of the ground taken by
chowed the true philosophy of the ground taken by
showed the true philosophy of the ground taken by
chemical manner of the balack, we can't help that; shoot us if of the American Churches. After which, Mr. Foster showed the true philosophy of the ground taken by the American Anti-Slavery Society, in refusing to be connected with any political party under the U. S. Constitution, and in relying upon those measures which are spiritual and moral, and which (though de-

Invitations to our opponents were repeated at every which we hope will be made up to our Nantucket friends before a long time. Rev. J. G. Forman, the eral different times, and on Sunday afternoon opened the meeting with prayer and the reading of the Scriptures. He manifested much interest in our meetings, and is one of those few men who are dopastor of the Unitarian Society, was present at sevmeetings, and is one of those few men who are doing, and will do, what they can to vindicate the Amercan pulpit from the charge of being entirely given over to slavery.

no means be unnoticed. While we were on the island, the Rhode Island Brass Band, composed of colored men of Providence, came there for the purpose of giving some concerts, which they did. On Saturday evening, they accepted an invitation to attend our meeting, and contributed much to the interest of the very creditable and artist-like manner. On Sunday evening, three of their number, the Messrs, Blue and Mr. Jenkins, vocalists, sang several appropriate pieces; among them was the Slave Mother's Lament, most terest by the large audience. The members of this Gorsuch :band are deserving of honor and of encouragement, for they have successfully overcome a host of difficulties and prejudices, and have made themselves accomplished musicians. And in regard to modesty and propriety of demeanor, so far as we observed or learned, they are altogether superior to those white men, who, under the name of Ethiopian Serenaders and the like, go from place to place, imitating the colored men, and proving how much they could do to degrade men, and proving how much they could do to degrade men. men, and proving how much they could do to degrade wine, and Miller Knott, good and lawful men of the

We invite all, both men and women, to meet at the appointed time and place, for the free and full discussion of this great question. Reports will be presented from the Committees ap

pointed by the last Convention; on Education, Industrial Avocations, Civil and Political Functions, and Social Relations. In addition to those who last year gave interest to the Convention, Mrs. Coe, of Ohio, will be present.

In behalf of the Committee, LUCY STONE. WM. H. CHANNING. PAULINA W. DAVIS.

Railroad Accident.—An accident on the Eastern Railroad occurred on the evening of Sept 13th, in the town of Elliott, Maine, by which two men, named George Palfrey and Clement Pennell, (the engineer and fireman,) were killed. The train was from Portland to Boston, with passengers from Bangor, who had been befogged, and were forced to take an extra train. At Elliott, where a bridge was repairing, the rails and sleepers had been removed, under the impression than on more cars would pass over the road that night. The locomotive was completely demolished, and the tender dashed against it, absolutely smashing the unfortunate engineer and fireman. Several passengers, among whom were some from New York, were injured, but not seriously. They reached Boston at 3 o'clock the next morning.

Fire Down East.—A telegraphic despatch from Eastport, Maine, states that extensive fires have been raging for a fortnight south and west of Lubec, as far as Mt. Desert, a distance of ninety miles. The Cutler Milldam company, at Cutler, whose timber is estimated to be worth \$130,000, has been swept clear. Also, four thousand acres belonging to John Balch, ship-builder, at Prescott. It was with difficulty he saved his ships on the stocks. His loss is about \$14,000. In Perry, several farmers have lost all their timber and crops. On Campo Bello, owned by Admiral Owen, the woods are burning at both ends of the island. His loss is estimated at £4,000, and the fire is still burning. Deer Island is also swept of all its timber.

VANIA.

A correspondent of the New York Tribune write from Philadelphia, of date Friday, the 12th, giving the following account of a late tragic occurrence at

It is not true that the blacks had been counselled

which are spiritual and moral, and which (though derided by the worldly and superficial as the mere 'foolishness of preaching,') have ever proved mighty through God to the pulling down of strong holds.

As already said, the interest of the meetings continually increased; and at their close we had many reasons for thinking that a good work had been done. Invitations to our opponents were repeated at every Gonzale. It is not true that the blacks had been counselled to resist. They had been repeatedly advised not to fight, but to flee to Canada.

Our informant, an aged and eminent member of the Society of Friends, does not profess to give the testimony of an eye-witness. He had seen the dead body charge of the wounded man. He knew that the blacks had been counselled to resist. They had been repeatedly advised not to fight, but to flee to Canada.

Our informant, an aged and eminent member of the Society of Friends, does not profess to give the testimony of an eye-witness. He had seen the dead body charge of the wounded man. He knew that the blacks had been counselled to resist. They had been couns Invitations to our opponents were repeated at every meeting, to come forward and gainsay any of the positions or arguments which were, or might be, advanced. But no attempt of the kind was made, beyond a question or two, which were readily answered. Much disappointment was felt by all parties at the necessary absence of Mr. Garrison from the meetings, place is that the whites fired first, as stated ab Yours, for truth's sake, W.

In addition to the facts contained in the above state member of the gang of Killers, and now equally notorious as a slave-catcher under the new law.

There were twenty-five in the colored party, and
fifteen whites. Several of the whites were wounded One very pleasant feature of our meeting must by to means be unnoticed. While we were on the by the slaveholder's party.

So much for Slavery! so much for the accurs ed Fugitive Slave Law! They who are responsible for this bloody transaction are the upholders of that law and that foul system,-Fillmore, Webster & Co meeting by performing several pieces of music, in a The blacks are fully justified in what they did, by the Declaration of Independence, and the teachings and examples of Washington, Warren and Kossuth.

THE CHRISTIANA TRAGEDY. The following is the

men, and proving how much they could do to degrade the colored people, had God only made them black.

Nor shall we forget the generous and untiring hospitality shown us at Nantucket. The names of Pool, Austin, Easton, Coleman, &c. &c., will long recal to us pleasant scenes and interviews, and be cherished as those of true and faithful friends of humanity, in whose hand the anti-slavery cause, in their locality, will not suffer any detriment.—M.

wine, and Miller Knott, good and lawful men of the county aforesaid, who, being duly affirmed and charged wine, and Miller Knott, good and lawful men of the county aforesaid, who, being duly affirmed and charged wine, and Miller Knott, good and lawful men of the county aforesaid, who, being duly affirmed and charged wine, and Miller Knott, good and lawful men of the county aforesaid, who, being duly affirmed and charged wine, and Miller Knott, good and lawful men of the county aforesaid, who, being duly affirmed and charged wine, and Miller Knott, good and lawful men of the county aforesaid, who, being duly affirmed and charged wine, and Miller Knott, good and lawful men of the county aforesaid, who, being duly affirmed and charged wine, and Miller Knott, good and lawful men of the county aforesaid, who, being duly affirmed and charged wine, and Miller Knott, good and lawful men of the county aforesaid, who, being duly affirmed and charged wine, and Miller Knott, good and lawful men of the county aforesaid, who, being duly affirmed and charged wine, and Miller Knott, good and lawful men of the county aforesaid, who, being duly affirmed and charged wine, and Miller Knott, good and lawful men of the county aforesaid, who, being duly affirmed and charged wine, and Miller Knott, good and lawful men of the county aforesaid, who, being duly affirmed and charged wine, where and how the said deceased came to his death, do say, upon their affirmations, that on the county aforesaid, who into inquire, on the part of the Common wine, and the county aforesaid, who in the county afor whose hand the anti-slavery cause, in their locality, ing in said Gap, near the Brick Mill, about 4 o'clock in the morning, for the purpose of arresting some fugitive slaves, as they alleged. Many of the colored people of the neighborhood collected, and there was considerable firing of guns and other firearms by both parties. Upon the arrival of some of the neighbors at the place, after the riot had subsided, they found the above deceased lying upon his back, or right side, dead. Upon a post mortem examination of the body of the said deceased, made by Drs. Patterson and Martin, in our presence, we believe he came to his death by gun shot wounds, that he received in the above mentioned riot, caused by some person or persons to the universal, both men and women, to meet at the sons to us unknown.

The Governor of Pennsylvania has issued th

PROCLAMATION.

In and by the authority of the Commonwealth of Pennsylvania, I, WILLIAM F. JOHNSTON, Governor of said Commonwealth, do hereby issue

PROCLAMATION.

Whereas, it has been represented to me that a lagrant violation of the public peace has occurred in Lancaster county, involving the murder of Edward Gorsuch, and seriously endangering the lives of other persons; and whereas, it has also been represented to me that some of the perpetrators of this outrage are yet at large; now, therefore, by virtue of the authority in me vested by the Constitution and laws, I, WILLIAM F. JOHNSTON, Governor of Pennsylvania, do better offers represented ONE THOUSAND

Meeting in Baltimore.—An immense meeting was held in Monmouth Square, on the evening of the 15th inst., presided over by Mayor Gerome, to condemn the proceedings of the Christiana outrage. Several eloquent speeches were made, and resolutions were passed condemning the outrage, and expressing a determination to carry out the Compromise Laws.

ANTI-SLAVERY CONVENTIONS. NEW SERIES.

QUINEBAUG, (Windham Co., Conn.) Saturday Evening and Sanday, Sept. 20 and 21.

This meeting will be held in the New Hall; and rill be attended by W. L. Garrison and Lucy Stone.

BOYLSTON CENTRE, (Worcester Co.) Saturday Evening and Sunday, Sept. 27 and 28.

To be held in the Town Hall, and attended by Steen S. Foster and Wm. H. Fish.

WEST SCITUATE (Plymonth Co.)

Sunday, Sept. 28.

This meeting will be attended by George W. Putam and Nathaniel H. Whiting. PLYMOUTH COUNTY NOTICE.

A meeting of the Plymouth County A. S. Society will be held on Sunday, Sept. 28, 1851, in Assinippi Hall, West Scituate. George W. Putnam and N. H. Whiting will be present. BOURNE SPOONER, President H. H. BRIGHAM, Secretary.

ABINGTON NOTICE.

ADIN BALLOU will speak in the Town Hall, next Sunday, Sept 21. The third meeting will be held at 7 o'clook, P. M. The subject will probably be—

SEVENTH COURSE OF LECTURES.

The Seventh Course of Lectures, before the Salem Female Anti Slavery Society, comprising eight in num-ber, will be delivered on successive Sunday evenings, commencing Oct. 5th, at Lyceum Hall, at 7 o'clock. Particulars in a future n

E. J. KENNY, Rec. Sec.

PENNSYLVANIA A. S. SOCIETY. The Fourteenth Annual Meeting of the Pennsylva-nia Anti-Slavery Society will be held at the Horticul-tural Hall, at West Chester, on the 7th, 8th, and 9th of October, commencing on Tuesday, the 7th, at 11

THE PRISONER. John M. Spear will preach in the Unitarian church in Warwick, Mass., on Sunday, 21st instant, on the Duty of Society to the Prisoner.

DIED—At Northampton, Dr. Sylvester Craham, 50. At Springfield, Samuel Bowles, Esq., senior editor of the Springfield Republican, 54. At Hartford, Conn., Rev. Thomas H. Gallaudet, so long and favorably known as the friend of the deaf

mute.

In Cooperstown, N. Y., suddenly, on the 14th inst.
James Fennimore Cooper, Esq., the distinguished American novelist, aged 62.

In Rochester, N. Y., August 25, William Albert,
son of Benjamin F. and Frances Nell Cleggett, aged
6 months and 20 days.

NEW FALL GOODS:

C. F. HOVEY & CO.

HAVE received by recent arrivals, a full and complete assortment of

French and English Goods. IN PART AS FOLLOWS: SILK GOODS.

A rich selection of FANCY GOOD—Brocades, Plaids, Stripes and Checks, light Evening Silks, figured and black Silks, plaid Poplins, warranted Poplins, spun silk Plaids, silk and wool Challies.

SHAWLS.

Cashmere long and square Shawls, 7-0 and 8-4 Broche Shawls, Palmettes and small figures; rich printed Cashmere shawls, new styles; plaid long and square shawls; real Cashmere, long and square Shawls. CASHMERE SCARFS,

PRINTED DRESS GOODS.

All wool and cotton and wool M. De Laines and Cashmeres; Persian Cloths; French and English Prints. EMBROIDERIES.

Embroidered Collars and Cuffs, Chemisettes, lace and muslin Sleeves, Waists, Caps, Demi Veils, real lace Veils, Demi Veils and Caps, Infants' Robes, &c. &c., with a full assortment of White Robes, VELVETS. THIBET AND LIONESE CLOTHS, AL-PACCAS, BOMBAZINES,

FRENCH CLOAKING AND LADIES' CLOTHS,
HOSIERY, GLOVES, Merino and Silk VESTS and DRAWERS, HOUSEKEEPING GOODS, LINENS, FLANNELS, BLANKETS and COTTONS, &c. &c., making a very desirable stock of Goods, which they offer at

WHOLESALE AND RETAIL, AT LOW PRICES. 13 WINTER STREET.

TO REFORMERS.

JUST published, and for sale by W. J. BANER, No. 201 William street, New York,

THE SCIENCE OF SOCIETY, No. 1. The true Constitution of Government, in the Sovereignty of the Individual, as the final development of Protestantism, Democracy and Socialism. By Stephen Pearl Andrews. 70 pp. 12 mo. Price, 20 cts.

THE SCIENCE OF SOCIETY, No. 2. Cost the Limit of Price, a Scientific Measure of Honesty in Trade, as one of the fundamental principles in the solution of the Social Problem. By Ste-phen Pearl Andrews. 214 pp. 12 mo. Price, 50 cts. The above works contain the announcement and exposition of certain new, simple and fundamental principles of society, which are inclusive of all the improvements of social condition which are aimed at by Land Reformers, the advocates of Women's Rights, Anti-Slavery men, Anti-Renters, Currency and Fi-nance Reformers, Industrial Reformers and Socialists but without communism, association, or any arent infringing upon the freedom of the rangement infringing upon the freedom of the inquisidual, or the separate ownership and administration of property. The attention of all persons, men and women—and especially of intelligent women interested in the elevation of their sex—is challenged to the examination of these new principles of the science of

ociety.

The above works can be ordered from the publish-The above works can be ordered from the pu cr, WM. J. BANER, No. 201 William street, York, and sent by mail in or out of the I

BOOKS.

BELA MARSH, No. 25 Cornhill, has for sale the following valuable books, viz: The Slave, or Memoirs of Archy Moore, The Branded Hand, by Capt. Jonathan Walker, 26 The Branded Hand, by Capt. Jonathan Walker, 25
Picture of Slavery for young persons, by do., 8
History of the Mexican War, (including 'Facts
for the People,') by L. Moody,
Narrative of Henry Watson, a Fugitive Slave,
The Church As It Is, by Parker Pillsbury,
Letter to the People of the United States on
Slavery, by Theodore Parker,
Parker's Discourse, occasioned by the death of
John Quincy Adams,
Conscience and Law; or a Discussion of our
comparative Responsibility to Human and
Divine Government, by Rev Wm. W.
Patton,

Divine Government, by Rev Will. W.
Patton,
Spooner's Argument on the Unconstitutionality
of Slavery,
Spooner's Defence for Fugitive Slaves against
the Acts of Congress of February 12, 1793,
and September 18, 1850,
The Three Chief Safeguards of Society, a Ser.
mon by Theodore Parker,
Perker's Fast Day Sermon—The Chief Sins of
the People,

the People, elations, &c., by A. J. Davis, the Clair-

Revelations, &c., by A. v.
voyant,
The Great Harmonis, vol. 1—The Physician,
by A. J. Davis,
The Great Harmonis, vol. 2—The Teacher,
by A. J. Davis,
The Philosophy of Spiritual Intercourse,
do do of Special Providences—A

Vision, Heat and Light for the Nineteenth Century, 121-2 Aug. 29.

For the Liberator. CHOOSE YE WHOM YE WILL SERVE.

The hour has come when we must choose what path we will pursue: Conscience says plainly, in each heart, Choose ye the

While heaven-born Pity gently pleads, and points

with tearful eye, To where our suffering sisters toil, beneath a South

See helpless childhood, sorrowing, left in solitude to See the fond mother, from her home, and from he

loved ones torn : And in that bloody, cruel mart, where men like beast

Is maiden virtue's priceless worth bartered for dre of gold.

And if we calmly close our eyes, or coldly turn away How can we to the God of truth, of love and mercy. Will not our poor wronged brothers' woes reproac

our faithless life ? May not the outraged husband ask, ' Christian, where

is my wife?" How can we answer such appeal ?- and shall we dare

reply, We know not of thy many wrongs, nor heard we thy heart's sigh?

Our priests and rulers say 'tis right that thou for shouldst toil, For how could Southern Chivalry its hands with la-

bor soil? The Saxon blood flows in their veins-thou art dar Afric's son;

They from a race of heroes sprung-thou wert ignobly Their aires were Albion's proud sons, their hom

were lordly halls, Where the bright sunlight glowing fell on picture covered walls.

Thy fathers lived in low thatched huts, where Gam bia's waters flow;

Their proudest pastime was the hunt with lance barbed bow; Art never opened wide for them her stores of magic

Nor did fair Science e'er impart her gifts-a priceles dower.

May not the wronged ones thus reply :- If unto you

were given
K nowledge and light to bless our race, why have y never striven?

Why have ye with such jealous care kept us fro Learning's fount?

Why are our spirit-pinions bound, that we may nev Into that higher, purer sphere, where Intellect holds

sway, Where the immortal mind finds food, treasures the ne'er decay?

Why do ye keep from us that Book which teacher

Did not the Savior unto all his blessed gospel give? Ye send his word to heathen lands, beyond th' At lantic wave :

Our brethren on a distant shore ye strive to bless and They hear the 'Law of Love' proclaimed, who liv

by Congo's tide, 'Tis taught beneath the palm-trec's shade, and on the

But we who live within your homes, and toil that yo may rest, Are see thus with its teaching kind, and gentle pro

cepts, blest? Think ye that like the brutes we die, because with them we're sold,

And that our God-given souls ye buy, for silver o for gold? No! Heaven be praised !- you have no power that

endeth not with death; Nor can your laws an hour prolong the dying bondman's breath;

Through the dark portals of the tomb he'll reach the promised land, And Canaan's Lord will make him free, and stay the oppressor's hand.

Barre, Mass.

For the Liberator. DUTY.

Consequences are the Lord's. And the Duty only ours: How the doctrine sternly taught Affrights the allied powers!

At its coming earth was startled, Clouds and darkness saw and fled. Tyrants trembled-Death and Hell

Groaned to yield their dead. Then Expediency's lamp, With its pale and flickering rays. Waned and died; and o'er the gloom

Burst God's noontide blaze! It leads, like Israel's shaft of flame, Our footsteps through the midnight still ;

At the pale dawn the pillared cloud Waits on the distant hill.

Hark ! from the ages dim and gone. Solemn prophet-voices say, · Leave results to God-and do Each duty well to-day."

Then pass Faith's watchword through the camp While pale Oppression shricks and cowers; · CONSEQUENCES ARE THE LORD'S, And the Duty only ours!'

HALT NOT ON YOUR WAY. BY JOEL BARNES.

Ho! we who start a noble scheme, For general good designed, Ye workers in a cause that tends To benefit your kind! Mark out the path ye fain would tread. The game ye mean to play; And if it be an honest one, Keep steadfast in the way!

Although ye may not gain at once The points ye most desire. Be patient-time can wonders work-Plod on, and do not tire;

Obstructions, too, may crowd your path, In threatening, stern array, Yet flinch not! they may only prove

Mere shadows in your way. Then while there's work for you to do, Stand not despairing by,

Let 'forward' be the move ve make, And 'onward' be the cry; And when success has crowned your plans,

'Twill all your pains repay
To see the good your labor's done— Then droop not on your way.

· He who hath, and will not give The light of life to all that live, Himself shall lose the way.'

Selections.

From the London Morning Advertiser of August 20. REPLY OF MR. GARRISON.

We reproduce from the American Boston Libe ator, an article in answer to one which appeared some seven or eight weeks ago in this paper, on the subject of American slavery. In that article, we resome seven or eight weeks ago in this paper, on the subject of American slavery. In that article, we referred at some length to the almost superhuman energy with which Wat Llovin Garanson, the leader of the abolitionist party, has labored for twenty years, on behalf of the 3,000,000 slaves in the Southern States,—to his great and manifold self-sacrifices in the Anti-Slavery cause,—and to the heroism, worthy the days of ancient Greece and Rome, which he has often shown in the hour of imminent personal danger.

danger.

But while thus expressing ourselves in reference to the conduct of Mr. Garrison, as the great champion of the Anti-Slavery cause in America, we took occasion to express our regret that he sometimes went out of his way, when on the Anti-Slavery platform to advocate, or perhaps, more properly speak og, to enunciate theological views at variance revelation. We alluded to the subject solely divine revelation. We alluded to the subject sorting for the purpose of dissuading Mr. Garrison from persisting in that course, because we know that many of the warmest friends which the anti-slavery cause has, it is a property of the United States, are to be found ing those who regard the Scriptures as an inspired book, and that if infidel sentiments were intro-duced on the Anti-Slavery platform, the result would be that many of the most earnest and sincere friends of the slave would withdraw themselves from the An-

It is to this part of our article that the Liberator principally replies. All that Mr. Garrison, therefore, says on that point, we have transferred into our paper. The only portion, indeed, of the article which we have suppressed, is that which relates to Mr. per. The only portion, we have suppressed, is that which relates to harmy we have suppressed, is that which relates to harmy John Scoble, the Secretary of the British and For-John Scoblery. We have omitted this portion of Mr. Garrison's article, because Mr. Sco-ble has lately quitted this country on a temporary visit to Canada; for, however hard we may ourselves have been on him of late—and he, we know, thinks we have been a great deal too bard—we should consider it ungenerous to attack him while he is not in this country to defend himself. For that rea-son we have omitted, at least for the present, what Mr. Garrison has said of the Secretary of the Brit-

ish and Foreign Anti-Slavery Society.

We now come to the point at issue between the eader of the American Abolitionists and ourselves. We do not conceive that Mr. Garrison has stated that point fairly. Not that that gentleman would a man much too just, too generous, too great a lov-er of truth, for that. Still, the fact is as we have stated. The matters at issue between him and us are not laid before the American public in strict accordance with the facts of the case.

The whole of that part of Mr. Garrison's article

which refers to this point has a direct tendency to convey the idea, that our ground of controversy with him is the fact affirmed by us—of his holding opinions at variance with divine revelation. Now, so far from having any quarrel with Mr. Garrison on this account, we distinctly stated, in the very ar ticle to which he replies, that we quarrel with no man on this account; that, on the contrary, we accord to every man the perfect right to embrace and to advocate any opinions which he pleases. Mr. Garrison, or any one else, has just as good a right to reject revelation, as we have to receive it. And though we may deplore what we would, in the sup-posed case, regard as an error of the first magnitude, we should never, for a moment, on that account, have any quarrel with him.

Our sole ground of controversy with the leader of

the American Abolitionists is, that he should introduce his peculiar views on theological points on the Anti-Slavery platform, and thereby estrange from the Anti-Slavery cause many persons whose friend-ship for the slave is unbounded. But Mr. Garrison denies the justice of the charge. He says, in answer to it—'It is not true that I have, on many occasions, or on any occasion, gratuitously obtruded my peculiar views on religious subjects, on the Anti-Slavery platform, in any discussion on the ques-tion of slavery.'

Now, here our statement and Mr. Garrison's as-

sertion are at variance. Either of us must be wrong. Which of us is in error? The American and the English public have a right to call for evidence, either in support or disproof of the charge. As we pre-ferred the charge, we admit that we are bound to produce our proofs. As Mr. Garrison denies that he ever introduced, on the Anti-Slavery platform, on

we beg, then, to refer Mr. Garrison to a speech which he delivered five years ago, when in England, in the Crown and Anchor Tavern, at a meeting of an exclusively anti-slavery character. On that occasion, Mr. Garrison did fiercely assail those in stitutions which Christians of all denominations hold, by common consent, to be an essential part of Christianity. He ridiculed the institution of a Christian to us to receive nothing as true. Six client to the character of the charact ministry, and, if our memory be not grievously at fault, attacked the institution of a Christian Sabbath. And in doing this, he employed phraseology which of Christian could hear without a shudder. One documents beside you, since you appear to speak no Christian could hear without a shudder. One thing he said was, that the Christian's God was his thing he said was, that the Christian's God was his from impressions. Believing that you have not, or devil. We speak from what we ourselves felt on that you would have preferred giving printed evidence, I beg to submit an extract or two from the that unfortunate and ill-judged speech, did great injury to the Anti-Slavery cause in this country. We that occasion, when we say, that Mr. Garrison, by that unfortunate and ill-judged speech, did great injury to the Anti-Slavery cause in this country. We Mr. Garrison never said what you allege that he did say; and, should these prove unsatisfactory, then I offer you the whole speech, and beg, as a means of the cause he had not only been disowned by the Broad Street Society, but had been, in a sense, per-postifying yourself, or of vindicating a great and secuted by them; but we must own that we came good man from a foul and mischievous calumny, away with feelings regarding him on this one point, away with feelings regarding him on this one point, the very reverse of those which we entertained when we entered the meeting.

we entered the meeting.

Here, then, was one occasion on which Mr. Garrison, did what we charged him with having done.

We have no wish to dwell any longer on this aspect of the question; nothing but Mr. Garrison's direct denial of having acted in the way in which we stated, would have induced us to re-open a matter so painful to us, because, otherwise, we think that Mr. Garrison, of all men on the other side of the Atlantic, is most adapted to promote the cause of slave emanci-

But a word or two now, on another aspect of the matter. Mr. Garrison quarrels with us for saying that his theological views are not in harmony with revelation. And he asks us how we come to know that he is not a believer in divine revelation? Rehis article which will admit of that construction.—
If he reverentially receives the Scriptures as a revelation of the mind and will of the Deity, why does he not say so at once? We have so much faith in his truthfulness, so much confidence in his integrity, that we should, in that case, have come to the conclusion, that we had, after all, owing to some want of perspicuity on his part, or of clearness of the scriptures. Now, does not every honest conclusion are reachered and the structure of the sanction conclusion, that we had, after all, owing to some want of perspicuity on his part, or of clearness of apprehension on ours, deduced inferences from what we heard him say at the Crown and Anchor, which were not justified by the facts of the case. But Mr. Garrison does not make any explicit disclaimer of entertaining opinions adverse to Christianity, as constituting a special revelation from Heaven. If he could have done this, he ought to have done it, inasmuch as he knows that we are not fighting for mere victory, but anxious to arrive at the truth. He ought, moreover, to have remembered, that we were notexulting in what we believed to be his infidelity, but were deeply deploring it, both on his own necount and on account of the holy cause in the promotion of which both he and we are equally engaged.

But not only does Mr. Garrison not deny that he rejects revelation, but if we do not misinterpret his words, he virtually admits the justice of the charge, which we, on this head, preferred against him. He says that he has the same right to express his views of inspiration which we have to express ours,—evidently implying that his views are the opposite of ours. Here let us remark, by way of parenthesis, that we cordially concede this right to Mr. Garrison?

In the seriptures Now, does not every honest Christian man's bosom swell with indignation at such an impudent and enormous lie, and would he not think, at least, but Mr. Garrison had the audacing the time, the sent in the promotion of the sentiments uttered, you will, I am sure, put tright. The same allegations were made against Mr. Garrison himself, that journal persisted in scrupulously excluding them, one and all, and continued to heap scandal upon scandal.

Possibly it may not be unimportant to know that my own religious views appear to square with your own, as giving a little more weight to my but too feels testimony. But what Mr. Garrison's are specifically, from any speech I have ever heard him deliver on the anti-slavery subjects, I really cannot tell.

says that he has the same right to express his views of inspiration which we have to express ours,—evidently implying that his views are the opposite of ours. Here let us remark, by way of parenthesis, that we cordially concede this right to Mr. Garrison. All that we ask is, that he would not give utterance to his anti-Scriptural views in the capacity of an Anti-Slavery advocate.

Mr. Garrison further, by implication, shows that his views are not in consonance with divine revelation, by asking as what we mean by 'divine revelation' But he still more manifestly admits that be does not receive the Bible as a book containing a divine revelation, when he says, that the man who professes to receive the claims of the Scripture to

the character of an inspired book, does not therefore know what is to be made of the book, and that it is inwise 'to attach such vital importance to that wh

unwise 'to attach such vital importance to that which really determines nothing.'

But we have what we regard as still better proof, that Mr. Garrison is not a believer in divine revelation. Actions are better than words. Regarding the latter, we may make a mistake; regarding the former, there is little or no such danger. Mr. Garrison attends no place of Christian worship; and this, we hold, unless there be some very peculiar circumstances in the case, to be presumptive proof that he does not recognise the authority of the Scriptures. We have said, and shown, that, in addition to his not attending any place of Christian worship, he disreattending any place of Christian worship, he disregards those institutions—and especially the institution of a Christian ministry—which Christians of all

tion of a Christian ministry—which Christians of all denominations consider, by common consent, to be indispensable portions of the religion of Jesus.

But we will not pursue the matter farther. Nothing but the considerations to which we have before adverted, could have induced us to enter upon it.—What we ask Mr. Garrison to do, we endeavor to practice ourselves. When we abjure him not, in his capacity of the friend of the slave and the advocate of abolition, on any occasion, or under any circ stances, to assail divine revelation, either directl by implication,—we pledge ourselves that we will not, when pleading the cause of 3,000,000 of enslaved human beings, attack the theological views of those whose notions are at variance withours. With him and others like-minded, we can act with perfect cordiaity. As the advocates of the entire and immediate emancipation of the slaves in the United States, we can forget, for the moment, that we have any other opinions at all. In a cause so great, so sacred, so divine—one in which the happiness here and hereafte of millions of human beings is so deeply involved,— we are prepared to merge all other considerations and feel, for the time, as if we had no other mission on earth to fulfil. Let all the friends of the slave fee in the same way, and we shall bring to bear on th strongholds of Transatlantic slavery, such a combi-nation of moral resources as will soon lay the hateful edifice in a heap of ruins.

rom the London Morning Advertiser of August 22

We publish in another column a letter from Mr. We publish in another column a letter from Mr. Shitth, of Dalston, in vindication of the character of Mr. Garrison, the leader of the abolitonists of America. We do not see that the tenor of our article of Wednesday, to which our correspondent replies, is materially affected. At a distance of five ears, persons must have better memories than it is fortune to possess, to have a distinct impression of the details of a speech then delivered,—but our impression is as vivid of the injudicious character of Mr. Garrison's speech on that occasion as if it had been delivered yesterday. With regard, again, to which, however qualified by whatever may have pre-ceded or accompanied it, cannot fail to shock the feelings of Christian men,—with regard to the fact of such an expression having been made use of by Mr. Garrison, we can produce the testimony of persons who were present, and who affirm that they nember it so distinctly, because it caused at the

onner in which Mr. GARRISON pleaded the cause of the slave, on the occasion in question, was quite at exception to his usual advocacy of that cause. At any rate, as we are deeply anxious that those points of which he and we differ should not prevent our cor dial co-operation in the effort to emancipate the 3,000,000 slaves in America, we shall let the matter now rest, until we learn what Mr. Garrison himself may say on the subject, when our article has reached

Sin-Your leading articles on the subject of Amer an slavery having attracted considerable attention that subject during the last few weeks, and be ng, as far as I know, the only paper which of late ha in all probability, take their American anti-slaver mpressions from your columns. This I am perfectly rilling they should do on every topic save one, and on that I crave leave to enter my protest. The ex-cepted case is the character of William Lloyd Gar-

[Mr. Smith proceeds to quote certain charges made gainst Mr. Garrison in the article we have copied om the Morning Advertiser of Aug. 20, and adds]-

Now this last sentence, and a few words higher p, which refer to the possibility of memory being at unit, led me, on my return home last night, to turn up the speech in question, a verbatim copy of which produce our proofs. The proofs of the Anti-Slavery platform, on appeared in two any one occasion, his peculiar theological views—by which we are to understand, views at variance with divine revelation—we feel that we shall have made divine revelation—we feel that we shall have made the same pains, and produce the passage or passages than? Your candor convinces me that you can be same pains, and produce the passage or passages. We beg, then, to refer Mr. Garrison to a speech have no motive but to establish the truth, and right to us to receive nothing as true, affecting the characare the following:-

[For these and other extracts, see the report of the peech, in the next column, as published in the London Universe of Aug. 21, 1846.]-Ed. Lib.

Such are a few of the sentiments uttered by Mr. Garrison on the occasion referred to, and the remainder of the speech harmonises with them. If you doubt it, publish it, and leave the public to judge.

There is one sentence, however, in your leading article, which deserves a special notice. which makes Mr. Garrison to sa, that the Christian's God was his devil. I can find nothing of the kind in the speech at the Crown and Anchor Tayern and it would seem utterly improbable that Mr. Garrison ever attered such a statement, either there that he is not a believer in divine revelation? Before we answer that question, we may be permitted
to remark, that Mr. Garrison does not deny that he
rejects revelation. At least, we can see nothing in
his article which will admit of that construction.—
If he reverentially receives the Scriptures as a reve-

From the London Universe of Aug. 21, 1846. THE NEW ANTI-SLAVERY LEAGUE.

On Monday evening last, a meeting was held at the Crown and Anchor Tavern, Strand, by the Anti the Crown and Anchor Tavern, Strand, by the Anti-Slavery League. The large room was crowded from an early hour of the evening by a highly re-spectable assembly, who nearly all remained to the close of the proceedings, which was near 12 o'clock. On the platform we observed Dr. Oxley, Rev. Dr. Carlisle, of Hackney, Rev. Mr. Nelson, and other gentlemen from Belfast, Messrs. Garrison, Wright, and Douglass, from America, and Messrs. G. Thomp-son, Vincent, Parry, and many other leading friends of the anti-slavery cause.

on, Vincent, Parry, and many chartest of the anti-slavery cause.

On the motion of Mr. Parry, seconded by Mr. Vincent, George Thompson, Esq., was called to the chair.

Mr. Garrison was then introduced to the meet-

ing. He was received with enthusiastic cheering, hundreds rising from their seats. He wished to hundreds rising from their seats. He wished to know if they were in earnest when they gave him that reception? Were they disposed to regard him as the friend of universal liberty? Then he beg-ged to tell them, that if they went over to America, they would be deemed fit subjects for lynch law. (Laughter and cheers.) What! were they in ear-nest? were there no applogists for slavery there? nest? were there no apologists for slavery there? none to applaud those ancient slaveholding patriarchs, Abraham, Isaac and Jacob? none to talk of sending Onesimus back to his master, because he was a slave? Were there none to apologize for those pious men who plundered cradles of babes, tortured women by the slave. orief article by Mr. C. on the same transaction, I placed in the hand of the editor in Richmond. Proceeding along the road to fulfil an appointment to preach, I was overtaken, when about a mile from Richmond, by four men, riding on horses. Under threats of the same transaction, I have been along the road to fulfil an appointment to preach, I was overtaken, when about a mile from Richmond, by four men, riding on horses. Under threats of the same transaction, I have been along the road to fulfil an appointment to preach, I was overtaken, when about a mile from Richmond, by four men, riding on horses. Under threats of the same transaction, I have been along the road to fulfil an appointment to preach, I was overtaken, when about a mile from Richmond, by four men, riding on horses.

tree to flog me, and blindfolded my eyes, but chang-cles in the way. But God said, 'pluck out the right eye, cut off the right hand.' We found the political parties sanctioning slavery. We found the religious bodies heeding not the cries and groans of the slave. Now, we had either to denounce these bodies, or to give up the cause. And some did give the slave. Now, we had either to denounce these bodies, or to give up the cause. And some did give up the cause. They said, 'the church is pro-slavery, and therefore guilty, but it is still the Church of Christ,'—and so they went and joined the enemy. These men have invented watchwords by which we should be known, and hated wherever known. (Cries of 'Shame, shame.') The Anti-Slavery Society has been true to its principles—true as the needle to the pole. Some, wishing to injure our cause, would tell you that, (as abolitionists,) we affirm the Sabbath to be not divine, that we are antiministry and anti-church men. Those who say so, there is not one word of truth in them. The antislavery cause has never discussed the questions of the ministry, the Sabbath, or the church. And slavery cause has never discovery classes of the ministry, the Sabbath, or the church. And has manute ministry, the Sabbath, or the church. And has manute ministry, the Sabbath, or the church. And has manute ministry, the Sabbath, or the church. And has manute ministry would not have elapsed, developing events of so great historic importance to the anti-slavery reform, without a call for a World's Anti-Slavery Convention. It pains me to think that the mighty anti-slavery energies of the English nation, in some unexplained way, are held in check by the pro-slavery religious bodies of America. individual members of it. We have made ministers and members of a pro-slavery church uneasy, because we have denounced slavery wherever it has been found. Our crime has been, that we have unmasked the wolves in sheep's clothing. And because we won't gratify this minister or that member, they have gone away, and have undertaken to show that we have peculiar views of the Sabbath, the ministry, and other things. I protest against this made of attack. Loud andause.) You have Slavery Society as having greatly aided the cause Slavery Society as having greatly aided the cause. this mode of attack. (Lond applause.) You have just completed your noble struggle by the abolition of the corn laws. That struggle was maintained by men of all creeds, or it could not have been triumphant. Now, suppose a Baptist had been triumphant. Now, suppose a Baptist had said, I won't go with you in your struggle, because you won't be baptized (laughter); and an Episcopalian had said, I won't go with you in the corn law agitation, because you won't submit to the bishop. (More laughter.) Why, we do not come together in such struggles to agree about baptism, working for abolition, without special favor to any or Eniscopacy, or Independency—we come to agree. Episcopacy, or Independency—we come to agree ng, and our one thing is the total about one thing, and our one thing is the total and immediate extinction of slavery. (Cheers.) Suppose the alarm bell should ring, and call the city to extinguish a great fire. If a man, before he would assist in putting out the fire, should begin a theological discussion, to know whether you were agreed in doctrine or not, why, you would say, 'that man is the incendiary.' (Loud applause.) I declare that men who oppose us on such grounds are no abeliliarists.

American abolitionists will come over in thunder tones for your decision, and you will give a blow

By the Annual Report of the American Baptist Free Mission Society, which I herewith forward ree Mission Society, which I herewith forwar ou, you will learn that this body appointed me hissionary to labor in the slave States. For tw nonths I labored in Virginia, but left, because, deny the right of property in man is an offence pur ishable with twelve months' imprisonment and fir

hundred dollars fine.
As no such law existed in Kentucky, I con As no such law existed in Kentucky, I commenced laboring in that State last December, and after lecturing in the border counties of Lewis and Bracken, I visited the interior of the State, hoping, that as 600 votes had been polled for the emancipating candidate in Madison county, I might lecture there in security. I visited Cassius M. Clay, Esq., whose antishavory press at Levington. slavery press at Lexington, some time since, was seized by a mob, boxed up, and sent into Ohio. We drew up a call for a convention of emancipators, anticipating that when it should assemble, means would be fornished to put an anti-slavery press in operation again. To this call I obtained some signatures, and applied to each church in Richard the county and applied to each church in Richmond, the countseat, for permission to lecture on the moral and reand applied to each clutter in Kleimond, the county sent, for permission to lecture on the moral and re-ligious condition of the slaves, but without success. On Sunday evening, February 16th, being invited, I preached to the colored people. At the close of the services, I was mobbed out of the village, because anti-slavery tracts were found in my possession: the mob, on leaving me, fired a pistol five or six times I again visited Mr. C. M. Clay, and wrote an ar

ticle descriptive of my treatment for the *Richmon Chronicle*, which, together with a brief article of Mr. C. on the same transaction, I placed in the han here's a heart that beats in unison with your own. (Great cheering.)

It is said that the Abolitionists are assailing the American church; it is true. It is said that they are assailing the American clergy in a body; it is true. It is said that they are assailing the Government under which they live; it is true. It is said that they are assailing the Government under which they live; it is true. It is said that they are seeking the dissolution of the Union; it is true. Why do I say this? Because the church is the stronghold of the system; because the clergy are the stronghold of the system; because the government was originally so constructed that it gives its entire support to slavery, so long as the slaveholder shall desire it.

We began our movement by laying a broad foundation. We united men of all ranks. We knew not whither the principle would lead us. We believed the principle was divine. Whatever, then, called for a sacrifice of the principle, we said, it must be taken out of the way. There were obsta-

Society in America.
I am, Sir, your obedient servant,

EDWARD MATHEWS. Oxford, August 14, 1851.

We bespeak the special attention of our reader to a communication which we elsewhere insert, or one of the many aspects which are worn by Amer ican slavery. Mr. Mathews, the writer, is a minis I dectare that men who oppose us on such grounds are no abolitionists.

Now, what have we American abolitionists a right to ask of you Englishmen? You ought not to receive slaveholders as honest Christian men. You ought not to invite them to your pulpits, to your communion tables. Will you see to it that they never ascend your pulpits? If you will, then they never ascend your pulpits? If you will, then idence, for purposes incomprehensible by us, per-the slave will bless you, and thanks from the mits His otherwise fair creation to be, for a season, medicine that can be obtained. No family should be

Mr. Mathews's narrative of his personal sufferings

the slave will bless you, and thrake from the alave will bless you, and thrake from the American abolitionists will come over in thunder tones for your decision, and you will give a bow to slavery from which it will not recover. We sake another thing of you. Send as no more decision, and you will give a bow to slavery from which it will not recover. We sake another thing of you. Send as no more decision, and you have them. Adding but common keep and send them. Adding but common keep and send in the Louist Mater. (Cheexa). Send an omore Baptist, Methodist, Presbyterian, or Quaker Ichrical designes. They have all played into the hand of slavery, against the abolitionats. From Dr. C.——down to the last delegation, they have passed the slave by, and gone on the other side. They found the cause of abolitionism unpopular. The mass of society were pre-always to they went with them, and we have gone to the been those who have gone over to America, and we will take care of our enemies. There have been those who have gone over to America, and we will take care of our enemies. There have been those who have gone over to America, and we will take care of our enemies. There have been those who have gone over to America, and we will take care of our enemies. There have been those who have gone over to America, and we will take care of our enemies. There have been those who have gone over to America, and we will take care of our enemies. There have been those who have gone over to America, and we will take care of our enemies. There have been those who have gone over to America, and we will take care of our enemies. There have been those who have gone over to America, and we will take care of our enemies. There have been those who have gone over to America, and we will take care of our enemies. There have been those who have gone over to America, and we will take care of our enemies. There have been taken. If we have the proposed the pro

to Mr. Scoble, for permission to detail, in as few words as possible, the inhuman and degrading treatment which he received at the hands of the produced in th the names of the Anti Slavery Society's Secre as an act of justice to Mr. Mathews. Wit some reason being assigned for refusing to ac to the reverend gentlements. some reason being assigned for remains to accord to the reverend gentleman the permission he selica-ed, the public will naturally suppose that there was ed, the public will naturally suppose that there was something in his antecedents which Mr. Scoble considered of such a nature as to justify the refusal. Let us, then, we repeat, get at the real secret. It is for the British friends of the anti-slavery cause to for the British friends of the anti-slavery cause to determine, when the circumstances are before them, how far the considerations which weighed with Mr. Scoble were of a nature to warrant the refusal of Mr. Mathews's application for permission to address the

meeting at Exeter Hall.

But we do not rest our right to call on the Sec.
retary of the British and Foreign Anti-Slavery So.
ciety for an explanation of the course which he
thought proper to adopt on this occasion, solely as
an act of justice to Mr. Mathews. There are much more important considerations mixed up with matter than any of a merely personal nature, e matter than any of a merely personal nature, either to the reverend gentleman, or any one else. The high and holy interests of humanity are involved in it, to an extent of which it would be impossible to form a conception. The well-being, present and future—for time and for eternity—of 3,000,000 of our fellow-men is affected by the issue.

If, without some substantial.

our fellow-men is affected by the issue.

If, without some substantial reasons; if, from any whim, or caprice, or prejudice, Mr. Scoble came to the resolute determination to deny Mr. Mathews permission to unfold his terrible tale, then, we say, that not only has Mr. Scoble been guilty of a most constant and the preverend gentleman individual. ungenerous act to the reverend gentleman individually, but he has subjected himself to the charge having done a grievous wrong to the 3,000,000 hu-man beings held in a degrading and soul-destroying bondage in the Southern States of America. Mr. Scoble is the Secretary of a Society which professes to live—if, indeed, it can be said to live at all—solely for the purpose of resistants. solely for the purpose of assisting to destroy slavery throughout the world; and here we have him delib. throughout the world; and here we have him delib-erately and resolutely refusing one of the most zeal-ous friends of the slave an opportunity of making a statement, which, judging from Mr. Mathews's com-munication to us, was eminently calculated to assist in accelerating the cause of slave emancipation in the United States.

But we turn from the Anti-Slavery Society and its

Secretary to the friends of the anti-slavery cause on this side the Atlantic. We put the question with all seriousness to them—Is it to encourage conduct like this that they subscribe their money? If we under stand the matter rightly, they contribute their funds for the purpose of promoting the anti-slavery cause.

That purpose, we say it advisedly, is not promoted by the Broad street body. On the contrary, they are huge obstacles in its way. For many years parties they have retarded, instead of forwarding the trans-Atlantic anti-Slavery cause. Unless they amend their ways — unless they thoroughly cha conduct, the dissolution of the Broad stree is a consummation which every friend of the slave must devoutly wish, and which we shall feel religiously bound to do all in our power to achieve,



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WHOOPING-COUGH, CROUP, ASTHMA and CONSUMPTION. HIS remedy is offered to the community with the confidence we feel in an article which seldom fails to realize the happiest effects that can be desired. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons, publicly known, who have been restored from alarming and even desperate diseases of the lungs, by its use, When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs, which are incident to our climate. And not only in the formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, HOARSENESS,

without it, and those who have used it never will. Read the opinion of the following gentlemen, who will be recognized in the various sections of country where they are located—each and all as merchants of the first class, and of the highest character-as the oldest and most extensive Wholesale Dealers in Medicine, with an experience unlimited on the subject of which they speak. If there is any value in the judgment of experience, see

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We, the undersigned, Wholesale Druggists, having been long acquainted with Dr. Ayer's Cherry Pestoral, heroby certify our belief that it is the best and most effectual remedy for Pulmonary Complaints ever offered to the American people. And we would, from our knowledge of its composition and extensive usefulness, cordially recommend it to the afflicted as worthy their best confidence, and with the firm conviction that it will do for their relief all that medicine can do. IN FOREIGN COUNTRIES.

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May 16.

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Charles Dyer, Jr., Providence, R. I.
Joseph M. Turner, Saraanah, Ga.
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DR. W. P. COLLINS
WISHES to inform the readers of the Liberator, the is yet at the North Providence Water Cure Establishment, where (as formerly) he treats all manner of diseases Hydropathically, and scarrants improvement May 30 DR. W. P. COLLINS

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